THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

Faith's Select, Unconquered Seed.

BY J. E. RANKIN, D.D.

With what beauty on Time's pages
Stands that group of exiles there:
On them pours the light of ages,
As they kneel to God in prayer.
They endure, not as the stoic;
They from God protection plead;
And they rise in praise heroic,
Faith's select, unconquered seed.

See them lead the grand procession,
To it christened by the seas;
Witnessing a good confession.
Every man a Pericles;
Every man an Israel, rather,
Every man a prince with God:
Ah! what glories round them gather,
Grouped upon that icy sod!

Plain their speech, and rude their manners,
They can boast no courtly name;
They unfurl no blazoned banners,
Breathe no trumpet blast for fame;
But it's not a transient fever,
Some brief flush that o'er them plays;
They are linked to God's forever,
To the Ancient One of Days,
There they kneel, the true succession,
Hebrew, Roman, Greek in one:
Of the new world take possession;
We complete their work begun.
Rise, and greet them, coming ages.
Fall behind them into line,
Kings and priests, yeomen and sages,
Girded for their task divine.

—*Advance.*

Notes.

ALL things whatsoever ye would that men should do to you, do ye even so to them.—*Jesus Christ.*

ANOTHER year to follow hard
Where better souls have trod;
Another year of life's delight;
Another year of God.

—*F. W. Chadwick.*

THE essence of all sin is the forsaking of God. The essence of all misery is being forsaken of God. The essence of conversion is turning to God to forsake Him never. The essence of grace and glory is being never forsaken of God.—*Dr. A. A. Bonar.*

WE cannot rival God in power; the angels cannot; or in the measureless infinitude of His knowledge. But in that which is grander than power or knowledge in the character of sovereign and unspeakable glory, to which all else in Him is subordinate, men are required by this religion to rival God; through perfect love to be as holy as Himself; as the single drop, in its crystal sphericity, is as perfect as oceans; as the single sun ray slanting through the crevice, is as perfect in its intrinsic splendor as measureless floods of solar effulgence.—*Dr. R. S. Storrs.*

IT is not necessary to say much to God. Often one does not speak much to a friend whom one is delighted to see * * It is not so much a variety of thoughts that one seeks in intercourse with a friend as a certain repose and correspondence of heart. It is thus we are with God, who does not disdain to be our tenderest, most cordial, most familiar, most intimate friend. A word, a sigh, a sentiment, say all to God. It is not necessary always to have transports of sensible tenderness; a will, all naked and dry, without pleasure, is often purest in the sight of God. In fine, it is necessary to centent one's self with giving to Him what He gives us to give—a fervent heart when it is fervent; a heart firm and faithful in its aridity, when He deprives it of sensible fervor.—*Fenelon.*

Communications.

For The Messenger.

A New Catechism on a New Philosophy.

Permit me to give your readers a brief account of a new book, just issued by Rev. Dr. J. I. Swander, of Fremont, Ohio, in the form of a large and elaborate catechism. It is not, primarily, a catechism of religious truths and theological doctrines. But it is a serious effort to formulate the principles of a New Philosophy, first advocated and discovered by Dr. Wilfred Hall, of Ohio, and now zealously and enthusiastically defended and advocated by Dr. Swander. It is not an attempt to review the great problems that have been agitated of late years by the scientists of the age: such as the questions of Materialism, Eternity of Matter, the Origin of Life, etc., although it touches on all these questions, and to a great extent claims to solve them. It is really *more ambitious* than all these discussions, in that it wishes to set forth the underlying principles, and the philosophy that brings within its sweep all things in the earth, in the cosmos and in heaven. Certainly a high flight; but as it is attempted with all seriousness of spirit, and with not a little of real ability, let us calmly weigh its claims.

Wilfred Hall has for years been engaged in [illegible] ments in Sound, Light, Heat, Electricity, Gravity, Magnetism, Cohesion, and has arrived at the conclusion that there are *substances, real entities* and not merely modes of motion, or properties of matter We think he has established this, by a strictly scientific method. Dr. Swander's researches have brought him to a firm conviction of the truth of this, not as a "mere working theory," but as an established truth. And he is convinced that this affords a glimpse of a complete philosophic system of the universe, including the three persons of the Trinity. To point this out, to elucidate it in the different departments of Nature and Spirit, is the object of this book.

At the foundation of the system lies the sharp distinction between *matter* and *substance*. Matter is substance, but beyond matter there are *other real substances, objective Entities* (which modern Physics does not regard as substances at all), and to recognize them as such is a first weighty step towards the understanding of Physics. The proofs that Light, Heat, Sound are *substances* (not material substances, but immaterial substances) is given at large, and we must confess that (although we are not an expert in Physics) we *think the point has been made out.* The system has been given the name of *Substantial ism,* because it includes in the elements, that make up the world and the cosmos, not only matter and the play of forces, but a great variety of real substances. Life is such a substance. The attempt is made in this book to give *scientific proofs* of the system, at certain vital points, although we must confess, that sometimes a *glowing rhetoric* is made to do duty, instead of scientific demonstration. But the book is the *first effort* of setting this forth as a system, and is therefore necessarily more or less imperfect. We think it is imperfect, in that it claims too much. But considering the greatness of the idea, as a whole, the vast range of its application, including even the sphere of theology, and the mode of existence of the Deity, and the enthusiasm of the writer, the book is well worthy of serious study by all who have a *speculative taste* and that *ineradicable longing for unity,* which is the impelling cause to all philosophy. It is not our purpose to give a critical judgment as to the truth of the system as a whole, or its separate parts. We have not the space for that. It boldly invites, and will no doubt receive, careful sifting. It is provocative of thought on the greatest subjects. We dissent, in toto, from many of its positions. The book (*The Substantial Philosophy,* $1.50), can be had through the booksellers of the city, or of the author at Fremont, O.

The last four chapters are entitled:

1. Life.
2. Death? Antidote (The Attonement).
3. The Resurrection of the Dead.
4. Our Future State and Place.

In them Dr. Swander developes the Philosophy in its application to religious doctrines. In so doing he strikes right and left at the old forms of the doctrines, and not always with a success commensurate with the effort.

The denial of the old form of the doctrine of creation we do not regard as a success. Not a single reason do we find given for a denial of Creation Ex nihilo, except the old maxim, "Out of nothing, nothing comes." He regards this as an "axiomatic truth," but it is nothing of the kind. It is no more an axiomatic truth than the postulate of Strauss, "no miracle is possible," is an axiomatic truth. The affirmation that "God evolved or created all things from Himself," *i. e.,* from His eternal substance, is at least unproven; nay, without an attempt (scientific or otherwise) at proof.

But we must stop. We commend the book to all thinkers.

J. H. GOOD.

For the Messenger.

The College Centennial.

As already stated in THE MESSENGER, the Centennial Joint Committee some time ago appointed a sub committee, consisting of Dr. T. G. Apple, J. S. Stahr and Mr. John C. Hager, to inaugurate measures for carrying out the practical work of the Centennial celebration. This sub committee has prepared a circular in which the general plan of the work is given, and this circular will be distributed to pastors and others throughout the Church within a few days. It seems proper to state a few points in this circular in the columns of the MESSENGER, so that all may know at once what is aimed at, and in a general way how the ends aimed at are to be reached The general Committee decided, so far as buildings are concerned, to secure funds for the erection and equipment of a *Scientific Building* that shall contain a Chemical Laboratory and apparatus for illustration and experiment in the science of Physics, which may cost from $15,000 to $20 000 according as the contributions for this object allow.

The second building is to be a fire-proof *Memorial Building* for the libraries, museum, cabinets, etc., at an estimated cost of $25,000. The funds for the erection of these two buildings it is expected to raise from private parties whom the committee will seek to visit, but the buildings are here named so that the attention of the friends of the college throughout the church may be directed to the subject, and that those who prefer to do so may direct their contributions to these objects. Perhaps some wealthy and liberal-minded persons may claim the privilege of erecting these buildings by a few large contributions, and perhaps naming them also. In any case these two objects may be considered as before the Church, and contributions towards them may begin at any time.

The Dr. Nevin Memorial.

The third object, and the one which will no doubt call forth a more general movement throughout the Church, is the erection of a MEMORIAL to the time-honored and beloved Dr. Nevin, in the form of the endowment of the Presidency of the college. The very name of this object is sufficient to awaken an interest in its accomplishment. The spontaneous testimonials called forth all over the Church since Dr. Nevin's death abundantly reveal the deep affection in which he was held while living, the sacredness with which his menory is now cherished, and the high appreciation with which his labors for the college are regarded. These testimonials are given without regard to theological bias, for whether men agreed or disagreed with him in all his theological views, all alike unite in bearing testimony to his exalted talents, his noble Christian life, and his useful devotion to the institutions of the church. All must agree, also, that it is both a privilege and a duty on the part of the church to erect some suitable memorial of her appreciation of his life-long labors in her service, and surely nothing could be more fitting now than to endow the chair of the college, which he for many years filled without salary. Such an appeal will be heartily and universally responded to, if the opportunity is given to manifest the affection and gratitude of the Church for this eminent Christian teacher.

The committee has taken the liberty of suggesting that *Trinity Sunday,* June 5th, ensuing, be specially set apart for a thanksgiving and memorial service in our churches, for the favor and blessing of God upon our oldest college, and in affectionate remembrance of the life and services of this venerated and beloved father in the church. At that time, it is desired that full reports shall be made in our churches of the contributions given to this object, and the names of all the contributors, with a view of sending these reports to the Centennial Committee at the college commencement in June next, and the preservation of the names in the archives of the college.

Pastors and congregations are therefore invited to begin the work at once, and to carry it forward according to their best judgment, so that the conclusion may be reached by *Trinity Sunday*; and that on that day united thanksgiving may be made to God that the work is finished and the *memorial* erected. In this work pastors and consistories may expect such sympathy and help as the committee can offer. It is desirable that the movement be general and uniform. The inspiration is furnished in the nature of the object aimed at, and surely nothing less than its attainment is worthy of this Centennial celebration, and the honor and liberality of our historic Reformed Church.

The Committee,

THOMAS G. APPLE,
JOHN S. STAHR,
JOHN C. HAGER.

Prof. J. E. Kershner's Opening Address, Franklin and Marshall College, Lancaster.

The following is an Abstract of the Address delivered by Prof. Kershner at the opening of Franklin and Marshall College after the Holiday vacation:

"The Educational Value of Mathematics."

The science of quantity has always been recognized as an important branch of instruction. In our college, as in many others where the number of officers of instruction is quite limited, the department of mathematics involves more than pure mathematics and includes surveying, natural philosophy and astronomy. The development of the department is no less a requirement than the mere office of teaching, because colleges as well as men and nations have to work their way from a primitive condition nearer to the high ideal of a well equipped centre of learning. When interests are so varied it is sometimes hard to decide what part can afford to wait. Circumstances may put us at times under the necessity of moving only in certain directions even if other equally important interests have to be overlooked and allowed to move in the even tenor of their sluggish ways. With us the department has been growing on the practical side and we are compelled to feel at this early stage, when but the first few seed leaves have reached the life-giving sun, that more is looked for than can possibly be accomplished within the means provided, though very good so far as they go; and much that is necessary is overlooked.

The speaker then expressed the hope that no department of the institution world become superficial and less thorough, and pointed out the danger in that direction. Progress on the practical side should not be checked, but the fundamental theoretical training should not be neglected.

While it is proper that all students should enjoy the pleasure and instruction that can be derived from the instruments, yet their chief value lies in their use as instruments of precision. It is easy enough to grasp the fact that the plane of the equator is inclined 32° 27′, but to understand how astronomers found this out requires considerable intellectual activity, and to understand how the moon changes her phases requires mental effort of the same kind. More thorough training in mathematics is necessary in order to understand astronomy and physics more thoroughly. The intimate relation between mathematics and physical science was clearly shown.

It is difficult to keep students of various degrees and kinds of talent up to the same standard, but a more serious difficulty is that classes are too largely composed of members promoted simply by time and not according to the measure of their acquirements, both in college and before they come to college. Professor Ladd, of Yale, has said "under a system of education which kindly but firmly invites men to choose right, in view of consequences that come closely home to them, the best characters will be formed." This is as true of work as of character. Even moderate success cannot be attained without thorough mastery of the fundamentals of algebra and arithmetic, and in the last few years there has been a marked improvement in the standard. The mental training in the first stages of the course is almost wholly in the direction of careful and exact work, and later, the demonstrations like that of Sturm's theorem, are the grandest product of the highest intellectual effort.

The value of trigonometry lies also in its practical application to almost every branch of science, while analytical geometry combines almost all that has gone before it with a liberalizing tendency. Calculus also combines what has preceded it and finds practical application in invention and philosophy. It is difficult to separate the far-reaching branches of the science, and all afford practical mental discipline and develop habits of thoroughness.—*Intelligencer.*

For the Messenger.

Sketches of Berlin.—No. 1.

BY GEORGE MERLE ZACHARIAS.

The simplicity of the German Emperor—He forms the bond of the German Empire—His great age and unfailing faithfulness.

There is a domestic and touching side to court-life, which occasionally revealing itself, proves that emperors, kings and queens, have the same feelings and sympathies as those filling other stations in life.

A few days ago the twelve General Superintendents of the Prussian State Church assembled in Berlin to deliberate over ecclesiastical matters. During their stay they paid their respects to Emperor William, who, as Summus Episcopus of the Prussian State Church, sustains a peculiar relation to them. A very characteristic incident, which has not as yet crept into the newspapers, was told me by the daughter of one of these General Superintendents. The Emperor, with that simplicity and sincerity for which he is so noted, thanked the church dignitaries for their visit, adding, "that it would probably be the last time that they would see one another." It is said he often has said the same to his soldiers at the annual parade; but, as the dangers of war are very different from the parting farewell of peace, this little incident between the aged Emperor and his spiritual advisers has a touch of the religious, which the head of the German nation usually suppresses. It seems a scene for an artist to paint; and from a church standpoint, far more worthy of portraying, than the times when electors were also Prince Bishops: since that time both Church and State have learned better to under-

stand "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Emperor William is greatly beloved by his subjects and highly respected by other nations. It is said that war between Germany and Russia, which has been long brewing, has been averted by the strong regard of the Czar for the aged Emperor.

Every day as I pass the Imperial Palace on my way to the University, which is directly opposite, crowds of people are waiting to see him at his favorite "corner window." Soon the drums and fifes are heard and a troop of soldiers approach the Palace, and, as they pass, the Emperor appears at the above named "Eck Fenster." It is at this moment that his German subjects greet him with such loud cheers that the Philosophic lecturers in the University are prosaically disturbed, and occasionally, one of his American subjects takes off his hat and joins in the "Live Well"—for these are the words which a good cheer always suggests to me.

Very often the Emperor takes what is called a "spazierfahrt," that is. a carriage ride, in simple English. An officer, usually quite young, accompanies him. The carriage is a light open form, a lackey and driver sitting in front, but none behind. The whole affair is quite simple and characteristic of the man. The carriage used in winter is of course closed and devoid of trappings. It is only on gala occasions that the "gala wagen," State carriages are used, such as church festivals and birthday celebrations, or when a Foreign Prince arrives.

The Emperor never forgets those who have rendered service to him or the State, and frequently after the death of such a friend, sends his photograph in order to keep up a friendship which separation cannot lessen. Only a few weeks ago when sitting in the parlor of a lady, whose husband was an officer in the army, I saw such a tribute of regard on the centre table. "Do you see," said she, "that photograph which our beloved Emperor recently gave me? That larger one on the easel he sent me several years ago, but this he presented me yesterday." I looked at the large photograph under which was the word "Wilhelm" Although the Emperor is in his ninetieth year yet he never forgets to show the same courtesy which he formerly observed.

It is a custom in German society to kiss the hand of the hostess, whose hospitality you are enjoying. Not long since the wife and little daughter of an official was presented to the Emperor. The mother had either told her child to bow deeply and kiss the hand of the Emperor, or the child had carried out a general custom. It is said the Emperor turned to the mother and rebuked her for encouraging such servility in her child. The incident illustrates how averse the Emperor is towards an unnatural expression of feeling, and, at the same time, shows a perception of what a child would usually do to an aged person, viz : to rush quickly to the arms and neck instead of a ceremonious servility.

On great church festival days, as Christmas, Easter, Whitsunday, the Emperor attends service in the Dom, i.e., the Protestant Cathedral. Directly opposite the pulpit is the Imperial Loge or private gallery, an interesting fact to note, as it shows the influence of the Reformed Faith on the Evangelical State Church: the old Dom was Reformed until the union in 1817, and the position of the pulpit indicates that preaching has always been accented. The old German custom of men and women sitting apart in church services, has been preserved as a part of the religious etiquette of the Imperial family, for the Empress and the Princesses have their half of the Loge, whilst the Emperor and Princes occupy the other half: the custom has, however, fallen into disuse in the congregation.

There is a picture of the four Hohenzollerns in which the venerable appearance of the Emperor contrasts with the child face of his great-grandson; the sturdy, true face of the Crown Prince and that of his son Prinz Wilhelm, complete the roll of those who govern and are to govern Germany.

May the Great Head of the church bless, protect, and spare the life of the aged Emperor of Germany, and after this life, may he be brought through the Peace of Paradise to the Throne of the King.

University of Berlin, Dec. 15, 1886.

For The Messenger.

"The Messenger."

Why should not THE MESSENGER have a place on my table as well as other periodicals and secular papers? It should, it has, and has had for many years; and will continue to have as long as I have the welfare of the Church at heart. Its trifling cost ($2.00 a year), is often more than repaid in a single article, or letter from our devoted missionaries in Japan. The last letters from Brother Hoy and Miss Poorbaugh were so pathetic, that hearts hard as adamant should melt in sympathy for the benighted, destitute and starving millions of the poor heathen who are appealing to us to send them the bread of eternal life. The whole nation is eager to be more speedily freed from the bondage of spiritual darkness. Our noble band of missionaries have consecrated their lives to the noble work of evangelizing the people. But what are these among so many? Only a drop in the mighty ocean of darkness and superstition. Only feeble lights, as yet, afar off, on the hill of Zion, which glimmering lights are to shine more and more unto the perfect day, and confound more and more a confused world. To stop THE MESSENGER is to close our ears against the pitiful Macedonian cry, "Come over and help us." The MESSENGER is the official organ of our Church. Through it comes to us the cheering news of the onward march of her victorious hosts through the triumphs of a living faith. Through it comes to us the news, of here and there, a struggling noble few, who are hopefully battling with poverty and the world for self-supporting means by which to carry on the work of Christ. And through it comes to us the news of many waste places, where sin and folly reign supreme, where it is not only our privilege, but our duty as well, to build up these also. Brethren, we cannot afford to stop THE MESSENGER. Nay, we cannot stop *it;* but some of us might discontinue our subscriptions, which is not the better thing to do. Every church member should read THE MESSENGER regularly every week. It is a safe and wise counselor, and every Reformed family may have the privilege through it of becoming conversant with the best talent of our Church.

W. J.

For the Messenger.

Special Meeting of Lebanon Classis.

The Classis of Lebanon met in special session in Birdsboro, Berks county, Pa., December 27, 1886.

Eleven ministers and five elders were present at the meeting. Rev. Aaron H. Leiss was received as a member of this Classis, from Zion's Classis, Synod of Ohio.

In reference to Wichita College, the following action was taken:

Resolved, That the trustees of the Classis be authorized and instructed to borrow $300, as the amount pledged by our delegates to Wichita University, and pay said amount to the Treasurer of Synod, by April 1, 1887; and that the said amount be apportioned among the different charges of the Classis.

The brethren T. Kessler, T. M. Yundt, A. H. Leiss, D. B Albright and J. E. Hiester were appointed a committee to supply the Schell's congregation and Lickdale.

The brethren who are at present supplying Birdsboro' congregation were directed to devise a plan for the formation of a pastoral charge in and around Birdsboro', and were instructed to report at the next annual meeting of Classis.

The Classis entered into an election for additional delegates to the General Synod. The choice resulted as follows:

Rev. T. Calvin Leinbach, *primarius;* Rev. T. Kessler, *secundus;* Elder Ezra E. Troutman, *primarius;* Elder W. Zeller, *secundus.*

A vote of thanks was tendered to the members of St. Paul's Reformed Church for their hospitable entertainment.

J. E. HIESTER, Stated Clerk.

For the Messenger.

Report for Months of November and December, 1886.

To Rev. J. A. Peters, President of Board of Home Missions, General Synod.

With the help of our God and Saviour, I have again been permitted to work among the arriving immigrants at New York, in the service of our Reformed Church, and I feel grateful to God that my humble work has not been without a blessing.

24 670 immigrants were landed at New York during the month of November; 16,735 immigants were landed during December; 300,787 immigrants were landed during the twelve months of the past year, 1886.

Standing at the landing place at New York, and looking out at the emigrant ships coming in, I see them arriving coated with ice from stem to stern, the port side looking like an immense silver shield and the rigging frozen stiff, and I keep thinking what a tale there hangs. And my surmise proves but too true. For when those poor emigrants are landing and I have addressed a few words of welcome to them I ask them: how was the journey? They answer: "We have endured the greatest misery, the gale was terrific, the icy blast unendurable, sailors were washed overboard and emigrants had their arms or legs broken." Here is indeed a place for the missionary to console and comfort the afflicted, to cheer up the desponding, to feed the hungry, to attend to the sick. If ever there was a place for a Christian to do the work of his Master, it is here among these poor unfortunate people. And then again the poor emigrant, will come up to me, asking: "What must we do now? when do we start for the west? where is the depot? will you show us the way?" While others again inquire: "We are expecting relatives to meet us, we are expecting letters, we are expecting money, where can we find it? we feel like lost sheep." And it is not to be wondered if they feel like lost sheep, being cast on a foreign shore perfectly helpless. Some of these emigrants are country people from inland places, from the Swiss Alps or from a valley in the Black Forest who have never been beyond ten miles of their native place, who have never seen the ocean or heard any tongue but their own Allemanic dialect. Here is the place for the missionary, for these poor people find and feel: here is a friend who will guide us, who has a heart for us and who loves us for Christ's sake.

Then again I distribute among them our tracts and Christian papers, *Reformirte Kirchenzeitung*, *Hausfreund*, and Calendars (for our dear Cleveland brethren had the goodness to present our mission with 600 new calendars for distribution among the immigrants, a precious gift for which we are truly thankful to them).

And then I speak to the emigrants of our churches and good pastors in the West, that they will be welcomed there as they have been welcomed here, and finally I accompany the emigrants to the depot and send them on their way rejoicing. Now may the Lord bless, this my humble work among these emigrants in order that many souls may be saved, and that our churches may have a goodly increase, and that God's holy name may be glorified.

C. H. EBERT,

Reformed Emigrant Mission,
25 State St., New York.

For The Messenger.

A New Church Dedicated.

The people of the Lutheran and Reformed Wyoming congregations, of which Rev. Martin L. Fritch, of Shillington, Berks Co., Pa., is pastor, on the Reformed side, had, indeed, a joyous time in dedicating their beautiful edifice to the Triune God on last Saturday—Sunday, January, 1–2.

The new church is beautiful without and within It is built of red sandstone, in Gothic style. Its dimensions are 45x85 It has a steeple 104 feet in height, in which is a fine bell. There is a recess back of the pulpit, with a beautiful design of the crucifixion of Jesus Christ. The pulpit is neat, and of modern style, so is also the chancel. The wals and ceiling are frescoed in good taste. Altogether, this church is one of the handsomest and most convenient to be found anywhere in the country, and quite equal in style and finish to those found in our large towns. Towards the excellent plan of the building Rev. Martin L. Fritch has contributed a great deal. The pastor says that the church cost them $11,000, and is all paid for, which indeed is a pleasing feature. He also said that he would not dedicate any church to God without having it paid for first; it is, indeed, no dedication to God.

The services connected with the dedication began on New Year's morning, when Rev. P. P. A. Hoffman, of Reading, preached an able sermon; and in the afternoon Rev. William J. Kershner, of Reading, also preached an instructive discourse. The audience was quite good, notwithstanding the inclemency of the weather. The people, however, looked for Sunday to be the greatest day of the festivities. Sunday morning was clear but cold, nevertheless the people from far and wide came to worship in the church and hear the preaching of the Word of God The clergymen present were Rev. S. Schweitzer, of Lincoln, Lancaster county; and Rev. Thomas C. Leinbach. The writer preached on Ps. 87: 1, in the forenoon, showing that the Church of Jesus Christ is immoveable and elevating to humanity. Indeed, that it is the only saving institution in the world. In the afternoon Rev. Thomas C. Leinbach, of Womelsdorf, preached on Ps. 84: 1–5. He did full justice to the text, and preached one of the ablest sermons that was preached during the day.

The large and spacious church was filled to overflowing. The writer having served these people some 16 years ago, before the present pastor, by request of the building committee was requested to make a few remarks before leaving. He wished them well in life and expressed the hope that they should meet one another in a still more beautiful church in heaven.

Rev. Martin L. Fritch has been pastor of this good people already over 13 years. This is the second new church that has been built in his charge during his pastorate; Allegeheny church being the other one. He has 4 regular churches and is well liked. He preaches in both the English and German language. He is an earnest preacher, not afraid to confront the people with the word of God. The church of which we are writing consisted in membership, at the time when this brother came there, of about 70 communicants, and now it numbers over 175 communicants. He intends starting a missionary society in the near future Pastor and people have great reason to be encouraged. May his service be further blessed in gathering the lost into the fold of Jesus' Church.

S. S.

The Dying Minister.

Burdened with years and labor, the old preacher lay upon his couch, waiting the summons of the messenger to call him across the river. Around him were gathered his children and brethren, ministering as far as they could to his every want. He lay silent for a time, when one of the watchers said, "He is going soon." Tears were flowing freely from many eyes. He roused a little, murmuring something none could understand. "His mind wanders in the last hour," said one. He seems to revive a little. "Raise my head," he said. "Is it time for the sermon? The lights are burning, and the song seems to have died away. Well my text is from Jesus: 'In my Father's house are many mansions'—blessed words of promise. You poor, lowly ones, who dwell in cabins, remember it is a mansion that awaits you; and you poor, waiting ones, remember there are many of them. I promise my children to come home; but that mansion is my home. I'm too weary to preach long to night, my brethren. What is that I hear? The music should not begin before the sermon is over. Strange voices too!—no, not strange, 'tis the wife of my early youth leading the choir—yes, and mother too! I can't preach. Let me lie down and rest." He opened his eyes. In them was a far-away look. Raising his head solemnly, he said "Let us pronounce the benediction. May grace, mercy, and peace abide—" an unintelligible murmur, and the hush of silence came, to be broken by the sighing of the watchers. The old preacher had preached his last sermon!

Family Reading.

The Peaceful Life.

BY MARIANNE FARNINGHAM.

"Count not attention to the daily duties, not the strictness of the Christian life, to be bondage, but count it the sweetest liberty and the only way of true peace. Wherever this is accounted hard, that state which is embraced instead of it will be found harder."—*John Rogers, of Dedham*, 1585.

The working life is the life of peace,
The words of the wise are golden;
And down the line of three hundred years
Comes the truth of these words grown olden.

Not the days that are passed amid songs and flowers,
In dreamy inactive leisure,
But the days that are strong with stress of toil
Are those of the truest pleasure.

The eyes that look straight toward God and heaven,
Nor turn from the path of duty,
Are the eyes that see, in this changeful world,
The sights of the truest beauty.

Who lives for earth and to self alone
Must find his enjoyments shallow,
While he who lives for God and right
Finds something each day to hallow.

He who is bound by the yoke of love,
And regains his freedom never,
Has his perfect liberty here on earth,
And he shall be free forever.

O, life is short, and its skies sometimes
Are darkened with care and sorrow,
But the loyal hearted, the brave of soul,
Has always a glad to-morrow.

Then let us patiently bear the cross,
Our service and love confessing,
For the life of labor and faith and love
Is the only life of blessing.

The New Sideboard.

"It's all arranged, Tom; they will dine with us to-morrow evening."

"How many?"

"Only four; Judge Baily, Mrs. Baily, and Mr. and Mrs. Hopkins; uncle and aunt and you and I just make a nice table of eight."

"All right," said Tom; "got everything you want?"

"Ye e-s," said Tom's wife, hesitatingly; "only we ought to have a new sideboard."

"That's true; we do need one; and we've talked about it long enough."

"It's the one defect in our dining-room. Thanks to our friends, we've plenty of silver and lovely china, but mother's old sideboard just spoils everything."

"Well, go and order one this afternoon; I happen to have the money with me now;" and Tom, with just a suspicion of a sigh, produced a roll of bills. "I intended to pay for coal and other things, but those can wait a few days. No, I can't go with you; get Aunt Mary."

"No, she isn't well to-day."

"Well, then, get Uncle John; he's better than all of us," and Tom hastened away.

Uncle John, a stranger in the city, willingly accompanied his niece. He knew nothing of sideboards, and seemed almost bewildered by the elegant combination of marble, mirror and polished wood which bore that unpretending name. Jenny and Tom had examined this very assortment only a little while before, so she, knowing her husband's taste, soon selected one as desirable and within his means and consulted Uncle John.

"Sixty dollars is it? My dear, can you afford it?"

"O, yes," said Jenny. "See, I have seventy-five dollars."

Uncle John said no more, and the purchase was made.

"It just gives the finishing touch to our dining-room," Jenny said, as she gazed at it admiringly in its appropriate place.

Uncle John looked thoughtful, as he said, "Pardon an old man's question; but how much does Tom save from his salary?"

"Save! Why, uncle, how can he save on eighteen hundred? We just manage to live."

"I feared so; but the instinct of some of the smallest of God's creatures leads them to take thought for the morrow."

"O, Tom hopes to do better next year; his salary must be increased soon."

"Suppose his health fails?"

"Tom is very well; surely you don't think he looks ill?

"Only thin and worn; he has aged considerably since I saw him. Jenny, I am an old man and can speak from full experience. Mysterious leaks or too much sail have wrecked the staunchest boats. Not many of us find smooth sailing through all the voyage, and some, as the current grows stronger and daylight darkens, are obliged to struggle for life in the cold waters of adversity. I've seen many a tired husband toil in rowing a boat in which the wife reclines at ease."

"But what can I do, uncle? We are more economical than most of our friends."

"Every captain should take his own bearings; the sea that your neighbor ships, or the wind that fills his sails ought to be nothing to you. My rule has been to live on half my earnings. If I had but ten dollars a week, I lived on five; and if you'll try my plan you'll soon find that the tide has turned and is heaping treasures at your feet."

"But, uncle, we can't live on half Tom's salary."

"Reef sail and bear a hand, Jenny, and stop all leaks. Put nine hundred dollars in the bank next year, and I'll make you a present of the sideboard; ask Tom and let me know before I go home."

Not until the dinner party was over did Jenny find time to speak with Tom, and then his eagerness to accept Uncle John's offer surprised her.

"It's time we tried something," he said. "Rainy days are sure to come, and we ought to be ready for them."

Something in his tone impressed Jenny, and the words, "toiling in rowing the boat in which the wife reclined at ease," passed through her mind. "I'll take an oar and bear a hand," she said.

As soon as she was alone she seated herself with bills and accounts to find where retrenchment could begin. With pencil in hand she quickly checked off embroideries, laces, ribbons, hosiery, gloves, children's toys, confectionery and flowers. "Fewer and less costly," she said, as she passed to household expenditures. "Don't scrimp Tom at table," Uncle John had said, and Jenny determined to obey; but the quantity of butter, sugar, eggs, canned fruit and vegetables, lemons, not to mention ice-cream and other dainties, that had been consumed seemed incredible. The bills for coal, kindling and gas she knew to be unnecessarily large. Tom cut off his "pet expenses and vices," as he termed them, and Jenny soon felt that the sails were well reefed. Temptation so frequently assailed her through beautiful but unnecessary articles that she was daily made to feel how extravagant she had been in the past. Knickknacks, odd pieces of china, exquisite bits of painting, kitchen utensils, and other useful articles brought to the door helped to swell the sum total that Tom's salary had barely sufficed to meet. "I'll stop all leaks before I lose my captain and wreck my ship," said Jenny bravely, and few of her friends noticed the economy that made Tom's purse heavier and his heart lighter as months passed. The check that Uncle John sent at the end of the year increased the sum, which was already a "cool thousand," Tom said.

Jenny's letter of thanks did not relate so much to the gift as to the advice that had opened her eyes, and taught her to "reef sail, and bear a hand."—*Observer.*

Economical.

The following amusing story is an excellent illustration of the difference between old and new educational methods and expenditures. It also proves that the boys of the olden times paid dearly for the things that gave pleasure. The school-board of the Pin Ridge district had met to discuss methods of economy in conducting the winter term of school, since it was evident that the teacher's salary of three dollars and twenty-five cents a week would exhaust the amount of cash in the school treasury before the end of the usual four months' term, if demands were made upon it for incidental expenses.

The teacher being a woman, it had been the custom of the board to pay a boy the munificent salary of twenty cents a week for building the fire and sweeping the house.

"Now," said Mr. Aaron Cratchett, president of the board, "kaint we devise and construct some means of savin' the deestrict this here twenty cents a week? It 'mounts to e'namost four dollars for the term, and we kin ill afford to pay it."

"Aint there boys that'd do it fer say ten cents a week? A boy aint nothin' to do but scratch 'round a little in the snow and git his wood an' kindlin' out an' cut up an' his fire's goin' in no time."

"We ort to be able to find a boy that'd do it fer the splendid exercise it'd give him," said Jonas Dill, the most economical of the trio that formed the board. "How would it do to have it a rule that the boy that got there first in the morning had to build the fire?"

"I'm a little afeerd that wouldn't work," said Mr. Cratchett, doubtfully. "I'm afeerd they wouldn't any of them be the fust to git there," an illogical objection that seemed to have weight with the other members of the board, as nothing more was said about this plan.

"Well," said Mr. Dill, "why couldn't we say that the boy that got the fust lickin' had to build the fires until somebody else got licked, and so on?"

"But what would we do while we was waitin' fer some boy to git licked in the first place?" said Mr. Dillworthy, with wise forethought.

"We might have it understood 'tween us an' the teacher that she *had* to lick some boy the fust day. I'd jess as leave as not she'd tan my boy Bill down fust day as not. He never gits a lick amiss."

But Mr. Dillworthy's innocent and unsuspecting son Bill was saved from "lickin'" proposed by his affectionate father through the medium of a brilliant thought that struck Mr. Cratchett.

"I know jist what to do," he said, "we're goin' to burn white oak wood this winter, an' they aint no ashes makes as good soft soap as white oak. And them kind of ashes kin be sold fer ten cents a bushel. I aint no manner o' doubt we kin git a boy who'll build them fires *for the ashes*, gintlemen, for the ashes."

"And it will be big pay," said Mr. Dill in gleeful acquiescence.

"So it will," said Mr. Dillworthy. "I'd take the job myself, or I'd make my Bill do it, if we hadn't so much stock-feedin' to do this winter."

A boy was found to do the work for the compensation named, and only that boy knows with what pains-taking care those ashes were garnered away in a barrel that winter He sold the ashes, and the next winter he had a new pair of skates as the result of his labor.—*Exchange.*

Begin at Home.

A slovenly carpenter was once heard at a weekly prayer meeting to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered in his sphere every time he stood at his work-bench. When he ended his prayer a hearty "Amen!" came from a servant who put her mistress out of temper a hundred times a day by her carelessness.

A clerk was also there who, although he taught a class in the mission school on Sunday, was always late at his employer's store on week-days. He whispered "Amen," too, and meant it, so far as he knew himself.

A lady hearer, as she listened, resolved to join the church missionary society, and then went home and found unreasonable fault with her cook. And others also felt warmed to do something for Christ who never seemed to have thought that religion, like charity, begins at home. The mechanic who is powerful in class-meeting and weak at his trade is no credit to the profession he makes.

The servant who drops a tear feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether too much on one side.

And it is a poor kind of religion which seeks opportunities to set others straight but overlooks its own crookedness.—*S. S. Times.*

Youth's Department.

How to Keep a Secret.

I.

"'In violet,' my mamma says,
A secret should be kept;
I heard her say to papa
Last night before I slept.
I heard her talking in my room
With papa, soft and low,
'Secrets are kept in violet,'
And I'm so glad I know;
For I've the loveliest secret
I want to talk about,
Of course I can't tell anyone,
Lest it should be let out.
But I can tell the violets"—
She darted down the walk,
"You see, they're just the very ones,
For violets don't talk."

The violets heard a whisper,
A murmur soft and low,
Then warningly she ended with,
"You mustn't tell, you know,"

II.

I knew her small first finger-tip
Was scarred with needle pricks,
And that something was often brought
For dear mamma to fix.
And on my birth-day by my plate
A handkerchief I found,
All snowy white, and neatly hemmed
With tiny stitches round.
"'Tis yours," she cried: "I was so 'fraid
I could not get it done.
See all the stitches round the edge;
I hemmed them every one.
It was a secret. Did you guess?
I kept it; no one knew,
'Cept mamma and the violets,
'Twas being done for you."

"'Tis beautiful," I said, and kissed
Her shining curls of gold;
And it was kept *inviolate*,
For not a violet told.

—*Harper's Young People.*

A Mother's Kiss.

"Why didn't you strike her back, you silly thing?" Such were the words which caught my ears, and made me raise my eyes from my work to look at a little group of my pupils who were playing near the house.

A little girl was running away as fast as she could, whilst the others gathered round little Amy, who was looking at her small, fat hand with a sort of indecision, and at the same time striving to repress the evident desire to cry.

Amy was a sweet little girl, the only child of a widow lady who had recently come to the village, and who attracted the respect and sympathy of all who had anything to do with her.

I waited with interest to hear the little one's reply to the question of her irritated companion, "Why did you not strike her back?"

"Because—because mother would not have kissed my hands this evening if I had struck any one." And she sobbed aloud, softly rubbing one little hand, red from the blow received. It could be seen the blow had struck the heart as much as the hand.

"Will not kiss your hand to night! What do you mean? What a funny idea!" said the children in chorus.

"Mother always kisses them when they have not done anything naughty during the day. To give a blow would be naughty; the mother of that little girl who struck me, won't kiss her hands this evening, will she?"

And Amy lifted her innocent eyes to her school-fellows' faces, while they caressed and comforted her.

I went out to speak to her. Stroking her head, I said, "Will you take me to your mother, my dear?"

"O ma'am," cried all the other children, "if you only knew! Caroline struck Amy such a blow, just because she refused to go with her. Wasn't it bad?"

Of course I admitted it was very bad, and then went with my little conductor to her mother. I related the garden scene to her, and begged her to enlighten me as to what the child had said.

The mother smiled, replying: "Perhaps it is childish on my part, but ever since she was a tiny baby I have liked to kiss her little hands as well as her rosy lips. I used to put the little palms to my mouth and kiss them till she smiled. I have continued this habit; every night, on undressing her, if I omit to kiss her hands, Amy knows that they were not clean from some naughtiness. If they had been raised in anger against her nurse or some little friend, mother could not kiss them. And this was a serious matter to my darling, I assure you. And the same with her lips; if knowingly, a bad word escaped them, or if in the course of a day my dear child had told an untruth, I could not kiss her lips. I always kissed her forehead and cheeks, but she cared much more for my kisses on her lips and hands. Little by little the offense disappeared, and every evening she would say "Clean hands, mother, clean hands! Mother kiss baby to-night!" And even now that she is five years old, I continue the practice, because I think it helps her to become good.

"I much desire that my little Amy should grow in truth and kindness, and that every word and act should be pure; and I rejoice if, by the kisses of her mother, God has given me a means of education pleasing to Him. And I mean to follow the same plan until my child is old enough to walk alone under God's eye."

So, thanks to the prospective reward, the blow had not that day been returned, and the rosy lips had abstained from hard words.

Dear mothers, are you thus learning your children in the paths of goodness?

He Knew the Boy.

Once upon a time there was a schoolmaster who was placed over a new school. His pride was aroused, and he wanted to make that just the best school that ever was. He pondered over it a good while, and then he concluded that the best way to get at his object was to create a spirit of self-respect and self-improvement in the pupils. So one day he talked to them quite earnestly, and finally he said, thinking he made the subject very plain to them all: "Now, boys, I believe there's just one way to do this thing. If each one of you will make up his mind to mend one boy of his faults, the whole school will be improved in a very short time."

"All right, sir," spoke up little Jimmy Eaton, who had been very much interested in the discussion; "I'll mend Jack Wyeth." The whole school laughed aloud, for it seemed funny that the only boy who had not understood what the teacher meant, was the one to be so eager to answer.

But boys, I wonder how many of you, if your name had been Jimmy Eaton, would have made up your mind to mend Jimmy Eaton instead of Jack Wyeth. It is so easy to try to amend other people's faults instead of our own. If you see faults in your schoolmates, don't talk about it or them, but just say to yourself, "That looks pretty bad in Jack. I wonder if I do anything like that?" If on self-examination you find that you do, just struggle your best to mend it. Or if you find you haven't that particular fault, pick out some other from your own, and the chances are ten to one that by the time you have corrected yours, he will have corected his, especially if he notices you trying to break yourself of the habit, whatever it may be. —*Golden Days.*

Costume in Morocco.

The masculine garment peculiar to Morocco is the gelawba. Take a perfectly square sack, cut a hole in the bottom for your head; add a hood and two little sleeves at each corner, and you have a gelawba, although as a sartorial fact, the hood is not added, but is a part of the piece. It is not easy to fancy anything simpler and looser; it may be white or colored, it may be big or little, but the form knows no change, nor will it in any way conform itself to your insignificant individuality; it is part of the east, simple and easy, but changeless. The more graceful burnous is worn too, but not so general, and usually by Algerines. The woman's haik is merely a long towel about nine yards in length, wound round them in one invariable way. At first a woman produces no more effect upon you than any other shapeless bale of soft goods, but gradually the sex establishes its dominion even through the fold of the haik and one finds one's self wondering whether the dark eyes, that glance at you and then swiftly veil themselves with a mysterious coquetry, are the only decent feature in the hidden face.

When one meets a lady, and there happens to be none of the faithful by, it is not an infrequent occurrence that the haik, which needs constant adjustment, requires some little rearrangement just as you pass, and you are permitted to gaze upon the features of some Fatimah or Zuleikah, the light of some humble harem. As a rule, you are a little sorry that an illusion has been shattered; the dark eyes are generally the strong point, and their effect is heightened by darkening; Arab women also generally tattoo a line from the lip to the chin. It may be said that when a Moorish woman is not very much covered up she is very little covered up; indeed, it sometimes happens, that as one passes some little street, a door opens and a woman comes out, closely veiled, and is borne in more modest road to a neighbor; she generally has a kerchief over her face and head, but her arms and feet are bare. She probably has been making bread or grinding on the eternal mill, whose soft murmur has never ceased or changed through all the Orient. When the bread is made the door of the house opens a little, and a bare arm makes its appearance, and, seizing the knocker, hammers away perhaps for the space of a minute. This is the signal for the baker's boy, whose long wailing note, something like that of the Paris sweeps, soon answers, the bread in flat cakes is passed out to him on a board, and the bare-legged urchin trots away, chanting out his melancholy cry, with his loaves upon his head, just as Pharaoh's chief baker might have done in the days of his apprenticeship, before disquieting dreams began to foreshadow a time in which it would be impossible for him to carry bread upon his head.—*The Interior.*

How He Learned to Give.

The Rev. T. Edwards tells how the late William E. Dodge learned to give in his youth, in the following: "Henry Obookiah had come from the Sandwich Islands to this country, and was placed at Cornwall in school, there to be educated for the ministry, that he might go back as a preacher of the Gospel to his native land—a plan which was frustrated by his death in 1818, though the interest his career had awakened led to the establishment of the Sandwich Island Mission. Young Dodge, then quite a lad, was at this same school in Cornwall, and having been prayerfully trained by a faithful Christian mother, was deeply interested in the story of Obookiah and in his plans for doing good, and anxious to do something to aid him. Having, like most schoolboys of those days, but limited means, he scarcely knew how he could carry out his wishes and intentions; but finally proposed to one or two of his associates that they should take their little pocket-money and buy potatoes and plant them, and in the fall sell the crop, and give the proceeds for the benefit of Obookiah or the mission. They did this. And, said Mr. Dodge, as in later years he told the story, "*From that day it seemed as if everything I touched prospered.*"

Cheerfulness.

The other day, when the wind was hurtling eastward at forty miles an hour, when the stinging snow pellets were discharging in cruel volleys, and the cold was momentarily increasing, a butcher's boy, seated in his open cart, went whistling through the streets as cheerily as a lark mounts to meet the sun. That warm-blooded boy fairly defied the tempest, and laughed at the rage of the storm. The little fellow was a sunbeam and a blessing to the whole street. His plucky notes rebuked the thermometer, and the very cold seemed abashed. Somehow, we kept thinking of him all day, and the remembered picture put a bright glow into the atmosphere. A lump of ice reduces the temperature of warm water at a rate out of proportion to its mass. A crusty man, a cynical woman, or a cross child will disenchant, chill, and tangle an entire household. One cheery Christian inspires a whole church, while one bilious disciple modifies a Christian circle in the wrong direction. There is even cash value in a hopeful man. The child that rises first in the morning and fills the home with happy song to the echo of which the household wakens to duty, may determine the tone and trend of the day for all. The butcher who sent that happy boy through the streets the other day deserved the gratitude and custom of the whole ward. The clear whistle put the tempest to shame, and now, when the storm is over and almost forgotten, our juvenile prompter in cheerfulness is remembered.—*Northwestern Christian Advocate.*

A Persian Regiment on the March.

A Persian regiment on the march is a strange spectacle. Every three soldiers have a donkey; for there is no baggage train and no commissariat. On this donkey is placed the worldly wealth of its proprietors and their muskets. Occasionally the veiled wife of a soldier also bestrides the patient beast. Or they come in laughing, singing groups of a dozen at a time. The short tehibouque is passed from mouth to mouth. The colonel's lady travels in a light horse-litter covered with scarlet cloth and quite concealed from the eyes of the indiscreet. The other regimental ladies, paniers, one on either side of a mule. The procession extends perhaps over two miles. Last come the officers, chatting merrily, and smoking their silver water-pipes, which a ragged fellow on a mule replenishes with tobacco and fires with live charcoal as they are smoked out.—*St. James' Budget.*

Paris Rag-pickers.

The chiffonniers live in certain streets which are occupied by the fraternity only. The best known of these is Rue Mouffetard on the left bank of the Seine; but there are also large colonies at Montrogue, Montmartre and La Villette, and everywhere their habitations look more like gipsy camps than anything else. Their huts are built of the most extraordinary materials, the walls being either kneaded mud, or, like those of the ancient lake dwellers, of water filled in with clay. A carriage wheel often does duty for a window, the spaces between the spokes being covered with oiled paper, and the roof consists of tarpaulin, or of pieces of roofing paper patched together. Some few buildings are constructed of brick, gypsum or wood spars, but these are owned only by the very prosperous.

Great cleanliness is, of course, out of the question, considering the nature of the goods which are piled up in and around the huts until they are sold; but the chiffonnier is personally less dirty than might be expected, and his health is as good as that of other people. Most of the fraternity have been chiffonniers all their lives, for the calling is hereditary in certain families, and has been for so many generations that the chiffonniers form a distinct cast, speaking, as Mr. Simons says, not a word of real French. The chiffonnier's principal treasures are bones, rags, paper, scraps of copper, sardine cases and other tins and broken glass; and of these two hundred weight of bones bring him four francs, the same weight of paper from one to five francs, and green bottle glass one franc twenty centimes, or about a shilling.

Cigar ends are carefully collected and converted into Regie cigarets. Money, jewelry, and the like he is expected to give up to the concierge or porter of the house opposite which he has found it, and he bears a high character for honesty in this respect. The sardine and other tins, of which such thousands are thrown away, go to support a branch of industry which is deeply interesting to the youthful part of the population, and, after being stamped into shape by machines of simple construction, they reappear in the form of countless armies of tin soldiers which are sold at prices so low that the manufacturer could not possibly afford to buy his material new from the tinman. They have never taken part in the frequent revolutions, they kept tranquil during the commune, and, it is said, went their nightly rounds and calmly picked their dust heaps even during the fearful week of 1871, when one part of the beautiful city was in flames and Versaillists and communards were fighting like savages in other quarters.

Norwegian Beds.

The bed-rooms in all the Norwegian inns are the same small boxes, not large enough to swing a cherry in. Throughout Norway the beds are the same little narrow coffins, no wider than a steamer berth, with the same high sides, presumably to keep one from falling out, if he should incautiously move or turn during the night. To add to the torment of these berths, the pillow is a flat feather thing that you could put in your pocket, and beneath it lurks a broad, wedge-shaped bolster arrangement that keeps one sliding down to the foot-board, unless he can retain his place by bracing at full length at an angle and attitude that the human frame only assumes on an undertaker's or a dissecting table. In one Norwegian inn where the dusting maid wanted to do her kindest she put a wedge at head and foot of my berth, and I dreamed that I lay in a hammock that touched the ground. The white spread that covers the bed in the daytime like a pall, or a sheet on sweeping day, is carefully put away at night, and one struggles with quilts and blankets that are always too short and too wide for the narrow bunk, and can never be made fast at the foot-board. These are minor things, however, that one contends with everywhere in the towns, villages and frequented roads, and he must go off the beaten track to find the true Norwegian bed that is only four feet long, very narrow and built into the side of the room, where it can be shut up like a cupboard all day long. At Nystuen there was an exacting Englishman six feet in stature, who insisted on seeing the beds before he would take his traps off his carriole. He found them many inches too short for his gaunt frame, and drove on to the next place for the night.

The Esquimaux.

The Kinnepetoo Esquimaux are remarkable for their great powers of endurance. They seldom enjoy the luxury of a fire, even in the coldest winter weather, but sit around in their snow houses with only their under-garments on, the weather, inclement as it may be, being the last thing to check the pleasant flow of conversation. A Kinnepetoo has been known to take a reindeer hide that had been soaked in water to remove the hair, and put it, in its frozen condition, against his warm body, until thoroughly thawed and dry, suitable for use as a drum-head, which they have in their savage rites. Lieutenant Schwatka, the Arctic traveler, says he once saw a mother take her baby boy and stand him naked on the snow until she could find its reindeer-skin clothing, so that for a minute, at least, the sturdy little fellow was exposed to the cold and drifting snow. A favorite sport for little ones in the fall is splashing in a pond of water, when the ice forms in the undisturbed places. But they seem to be jolly little creatures for all that, and they enjoy their snow huts, or igloos, as they are called, and frolic around with as much zeal as the warmest clad and housed American child, satisfied with anything for a toy, from a hatchet to a snow-stick. Two suits of reindeer skins comprise the wardrobe of an Esquimau, the outer with the hair turned outward, and the inner with the hair next to the body. Thus incased, their appearance is that of a grotesque animal; they can travel with ease, and enjoy a nap on the snow for half an hour without any discomfort.—*Anon.*

Pleasantries.

"One of my school mates," said an old man, "was a rich man's son. I was a poor boy. He had more pocket money in a week than I ever handled in my life. He is now a conductor on a street car." "And you?" "I'm the driver of the car."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D. D. } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, JANUARY 19, 1887.

REDUCTION IN THE SUBSCRIPTION PRICE OF "THE MESSENGER."

By action of the Board of Publication the Subscription Price of "The Messenger," after January 1st, 1887, will be $2.00, postage included.

The trial of the Andover professors, at Boston has been concluded, but at this writing the Board of Visitors, who act as jurors in the case, have rendered no verdict.

Archdeacon Farrar is reported to have said, that in India the English have made one hundred drunkards to one Christian. If true, that is an awful statement.

Two hundred and fifty thousand dollars have been already pledged for the Lay Training School in Chicago, and Mr. Moody who proposed it is there to superintend its establishment. Such enterprise and liberality should stimulate us to active work in behalf of our own institutions. The Church must have an increased number of ministers to occupy the ever widening field, and *will* have them, and unless the regular theological seminaries of the land are enlarged, the supply will come from schools that can in the nature of the case give but a superficial training. The zeal and piety of the uneducated may do much; it is certainly better than nothing, but an inferior ministry, will be a tremendous drawback.

A Severe Judgment.

Rev. Geo. F. Pentecost, D. D., says in the *Independent* of the 6th inst., that the "Week of Prayer" will be of little spiritual benefit, and perhaps some damage to the few individuals who participate in it. He is convinced that as "an institution it ought to be abolished." His first reason for this is, substantially, that the original purpose of it has passed away and as is usual in such cases, it has become "an anachronism."

"The Week of Prayer," he thinks, was blest for several years even after its scope was enlarged. "Then the Committee of the Alliance began to publish a kind of spiritual *bill of fare*, to be taken up in regular course. This was a sign of death—the living spirit was turned aside by the hand of man" for very few cared to carry out the program, and the few people who met, did so only to recognize the order of the committee or make a special effort to arouse the Church and convert sinners. This same objection was made some years ago when the Presbyterian General Assembly, if our memory serves us right, refused to have the topics dictated by an outside and unauthorized body.

Dr. Pentecost's second protest is on the ground that Christians wait half the winter to begin spiritual work, because they think they can look for no divine influence until it has been invoked during the first week in January.

Then in the third place he urges that when the week has passed without any marked evidence of the presence of God, the Church will remit all efforts for a year and give itself largely to formal worship and active amusement. Christians are discouraged from continued work.

In the fourth place, Dr. Pentecost thinks the present perfunctory condition of the "Week of Prayer," makes people think the operations of God's Spirit are limited to one time in the year. He says: "We have done with the Week of Prayer what we have practically done with the Lord's Day, which we have made the one day of the week in which we will preach the Gospel. Instead of making it an especial day for extraordinary activity in worship and service, we have made it the sole and solitary day. All other days we keep the churches hermetically sealed, and not one preacher of the Gospel out of a hundred, ever preaches the Word to sinners except on that day. Having yielded *six days in the week* to inactivity, we are now in danger of yielding *fifty-one weeks in the year* to spiritual idleness."

On this account the correspondent of our contemporary, thinks the Week of Prayer should be broken up as Hezekiah found it necessary to break the Brazen serpent, which he called Nehushtan—a piece of brass. If such criticisms have to come at all, it is well that they come from such a source. Dr. Pentecost as an accredited revivalist stands next to Mr. Moody in fame and character; and what he says would hardly be attributed to prejudice. If the same things had been said by some other men, the cry would be, "See, these brethren are opposed to Union Prayer Meetings."

Dr. Pentecost's judgment is certainly very sweeping; yet he only points out the dangers which seem to be inherent to the whole revival system. The term revival implies a deadness into which men have fallen, and those who make revivals instead of regular healthy growth, the main reliance of the Church, are apt to think spiritual relaxation is no more than what is to be expected.

College Sports.

We see it stated that the Sophomore class of the University of Pennsylvania is considering the advisability of discontinuing the annual bowl-fights, which have been so objectionable in past years. That is certainly sensible. College games have become so rough and even brutal that they are dangerous and demoralizing. There is no compensation for this in the way of physical development. Foot-ball, base ball and other matches are now played with hired muscle. There may be class teams and experts who become athletes, but the common run of players get broken fingers and mashed noses without much healthy exercise. In the average, health is impaired rather than improved.

Colleges aside, it is wonderful to see what a craze the so-called national game has become. Whether the secular newspapers create the furor or only pander to it, it is certain that they give more space to it than to any other one thing. It is no uncommon thing for prominent journals to devote a whole page to reporting various games almost the year through.

These games must be very expensive. There is a National Bureau, and this asks an appropriation of $60,000 to "run the machine" during the coming year. Some of the professionals are paid as high as $4000 or $5000 per annum, and the salary limit rule is one of the mighty problems with which the Committee is called upon to wrestle. A Baltimore club came out at the end of the list last season and the managers lost $2000, which was promptly paid by a wealthy brewer. It is said that 60,000 tickets of admission to the field were sold in Pittsburg during the matches played there last summer. This gate money is only a small part of the outlay. The traveling expenses, hotel bills, etc., to say nothing of the pools and bets swell the sum enormously. The name of those who are attracted by these sports is legion. At the late Inter-collegiate foot ball contest in Princeton, the crowd was greater than at any Commencement—so great indeed, that there was no shelter from rain, and one player, a prominent young man, afterwards died from the effects of the exposure.

And here is some of the "Slang of the Diamond." "Twenty years ago the man 'playing the left-field position caught a ball that was sent by the batter high in the air in his direction.' Now 'the dub that plows the left garden nabs a fly' in performing the same operation. Formerly the batsman after hitting the ball became a base 'runner.' Now he 'steals the bags.' A fielder used to 'miss a fly ball.' Now he 'makes a dirty muff.' The man who tosses the ball to the batsman was a 'pitcher.' Now he 'occupies the points,' 'performs his evolutions in the box' or 'curves the sphere from his position.' A player in the early days of the amusement 'made his base just on time;' now he 'slides in by an ace.' Then the batsman reached first-base on a 'weak hit;' now he gets there by a 'scratch' or a 'block,' or he went there because one of his opponents 'failed to throw the ball in time to head him off,' while now he is 'given first because the duffer at short didn't handle the globe clean.'"

This slang, however, is only an incidental part of the demoralization. The minds of young men are so diverted from study and work by these games, that the time which should be spent in preparing for the earnest duties of life is more than wasted. No wonder that men like Dr. McCosh should try to call a halt. There is much to justify the youth of our land in practicing manly sports, but candidates for a liberal education at least should learn to temper them by moderation, and hold them in entire subserviency to that which is higher.

The Divorce Mills.

Two hundred and eighty three decrees of divorce were granted in the Courts of Common Pleas of Philadelphia during the year 1886. This was an increase of sixty-five over the previous year. There have been ninety applications already during the present term, and twenty-three decrees were announced one morning last week.

We think our judges are not favorable to divorces as the decrees granted do not represent one half of the applications for release from the bondage of distaste ful marriage ties. The fault lies with the laws by which the courts must be governed. These laws differ in different States, and some of them are cruel as well as iniquitous. For instance: In twenty of the thirty-eight States, insanity is a sufficient ground for divorce; and in seventeen, non-age justifies it. Thus it will be seen that a husband may get free from all legal obligations to a wife whom misfortune, sickness, or even his own bad treatment has crazed; or whom he has fooled into marriage before she has attained her majority.

It is to be hoped that ere long provision will be made for a national law that will have the merit of uniformity, and that will grant no divorce except on the ground allowed by the Saviour. In the meantime public sentiment must be enlightened and elevated in regard to the true meaning and solemnity of marriage.

Driven to an Asylum.

Last week the secular papers printed a despatch announcing that a young girl in Middletown, New York, had been made insane by slander. It is the old story. Anonymous letters, the instruments of torture used by a cowardly villain, prepared the way. Then followed insinuations given to the community with an adroitness that was sure to bring them to the ears of the victim. These set the sensitive soul to quivering and made the brain reel; and it only took a coarse remark bawled out on a crowded pavement, to complete the wreck. The attempted suicide and the committal to a mad house, followed easily enough.

But what is to be done with the known perpetrators of such hellish wrongs? They are the bad characters of yellow-covered novels, whom even depraved readers wish to see killed off, and to whom good people who value mercy as God's crowning attribute to themselves, find it hard to show mercy. There are some things that make thoughtful people stand in doubt, before the whole mystery of forgiveness.

There is no full reparation in the fact that, as in this case, the wrong done is found out and even confessed. The imputation of guilt may be removed and that is a great deal, but the beauty and comfort of a life is destroyed by the worst kind of assassination. An evil tongue is worse than a dagger. St. James calls it "a fire, a world of iniquity," "that defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell."

Death of an English Philanthropist.

A private letter announces the death of THOMAS BARWICK LLOYD BAKER, ESQ, which took place at Hardwick Court, Gloucestershire, England, on the 10th of December, in the eightieth year of his age. Mr. Baker will be remembered by some interesting communications he wrote to THE MESSENGER about two years ago on The Treatment of Criminals. He was a gentleman of position, character and intelligence, who for over forty years devoted much of his time and large means to Reformatory work and was known not only in England but on the continent of Europe and in this country as an authority on the subject. However men might differ from some of his theories, they all respected his opinion. On his own magnificent estate he had a Reformatory Institute where there were at the time of the writer's visit, eighty boys—convicts whom he was trying to bring to better life, by training them to mechanical and agricultural pursuits. A copy of the *Gloucestershire Chronicle*, which accompanies the letter received, shows, among other things, by the large attendance of men of lofty station as well as of low degree, at the funeral of the deceased, the universal estimation in which he was held as a benefactor.

To the writer of this and those nearest to him, the courtesy and hospitality of Mr. Baker and his family at Hardwick Court—a beautiful representative home, is one of the pleasantest memories of a delightful month spent in England.

Accident to Hon. H. P. Laird.

We regret to learn that ex-senator H. P. Laird of Greensburg, Pa., met with a severe accident on Saturday the 15th inst. A dispatch says, "While walking on the icy pavement he fell in front of the residence of his son, Captain James M. Laird, striking his head on the stone step. He was carried home on a stretcher, where he now lies in a very precarious condition. The fall caused paralysis of his lower limbs." As Mr. Laird is in the 87th year of his age, it is more than probable that he will not recover from the effects of this accident. Yet He who knoweth when the sparrows fall, will watch over His servant, and crown his days with peace and blessing.

"The Lord's Portion."

The people of the Reformed Church should certainly become a reading people. Quite a number of timely and interesting books have lately been published by ministers of our own Church. All of them should be in every Reformed family. Thus only can they carry their message to those for whom it was intended, and fulfill the mission on which they have been sent. And so also can our people become fully alive to the important interests which have been committed to our Church.

A very valuable little book has also lately been reprinted. It is "the Lord's Portion," and was first published some thirty years ago at the request of the Eastern Synod by Rev. Dr. Harbaugh. It was out of print for a number of years, but is now re-issued at a low price by Daniel Miller, of Reading. It is on an important subject; one upon which we all need instruction and to which our attention should be frequently called; and it is written in the author's best style, plain, simple, easily understood by the most unlearned, and yet forcible and convincing in its statements and arguments.

At the recent meeting of Pittsburgh Synod a copy of this work was presented for examination by the members. A strong desire was expressed to have it extensively circulated. Several plans to accomplish this end were spoken of and the following was finally hit upon. The Stated Clerk was authorized to correspond with the publisher and ascertain at what price the book could be bought by the quantity. Afterwards he was to notify the pastors of the result by circular and each one was to have the opportunity of ordering as many copies as he thought he could sell at the wholesale price. The plan worked charmingly. A full thousand copies were circulated in the bounds of the Synod. The book has been put into probably one-third of the families belonging to our congregations. In fact several pastors put a copy into each family under their care.

This was purely a labor of love on the part of the Stated Clerk and the pastors of Synod, There was no money in it for any one connected with the transaction. The publisher even must have contented himself with the most meagre profits. It it is true the Synod turned itself for a short time into a book concern and its officers and pastors into book agents. And there are some that may not have enjoyed the situation. But to others, and possibly to the largest number, it was an agreeable break in the ordinary course of their work. The work was done and the result accomplished with the greatest ease. This is the remarkable feature of this matter. And this record is made that it may be brought to the knowledge of others who find themselves in a similar position with reference to this or other books of this kind. It may suggest to other Synodical or classical bodies a plan by which a much desired end in their case may be reached. L.

Death of Elder T. J. Craig.

We are in the receipt of a telegram from Rev. J. Prugh, announcing the death of Elder T. J. Craig of Pittsburg, Pa. Further particulars hereafter.

General Agent Rev. H. R. Binkley is working his way through the charges of the Pittsburg Synod. He reports *twenty-four* subscribers for THE MESSENGER and *six* for *Hausfreund* in the Red Bank charge, Rev. J. G. Shoemaker, pastor. F.

Communications.

Mission Notes from East Baltimore.

While we have no great thing to report, speaking after the manner of the world, yet we can report some things that we believe are very great in God's estimation.

A few days before Christmas the pastor of East Baltimore Mission left home one morning to visit the sick, and when he returned found a letter awaiting him from Lewisburg, Union county, Pa. On opening the letter it was found to be from the secretary of the missionary society of the Reformed church of that place, and to contain a draft for $11.98, payable to the pastor's order; and, further, containing information that there was a missionary box en route from Lewisburg to East Baltimore, which arrived in due time, bringing bed clothes, dry goods, groceries, green and dried fruits, etc. As there was no estimate of the money value of the box sent with it, we will not make one, but its value to the missionary and his family is inestimable, and their thanks are hereby given to the donors for the box, and for the money, and above all for their Christian sympathy.

Christmas services were held at the Mission on the afternoon of Christmas Day at 3 o'clock. Revs. Clever, Deatrick and Firor were present, also the officers of the school, the noble, faithful band of teachers from all the Reformed churches in the city, some visitors, and a large number of scholars which filled the room, and last and least the pastor. The services consisted of prayer, singing, responsive Scripture reading, a collection of $3 for foreign missions, recitations by some of the scholars, the distribution of candy and cakes to the scholars, addresses by Revs. Deatrick and Firor, and a few words of kindly greeting by Superintendent Everhart and the pastor. Thus Christmas was observed and will not soon be forgotten.

Sunday, the 2d of January, was observed as the second anniversary of the Mission. Rev. Deatrick was with the school again, being greatly interested in it as former pastor and founder, and delivered an interesting address. The superintendent, Mr. Everhart, who is a professional elocutionist, also made an address. There was singing, responsive reading, prayer and a collection for foreign missions amounting to $2. The school deserves special notice for singing, for which the children are praised by those who visit the school. Some of the children are receiving catechetical instruction, and we are looking forward to a time in the near future when a congregation will be organized.

We bespeak the sympathy, prayers and aid of the church for East Baltimore Mission.

D. P. L.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Christmas Tidings.

Pennsylvania.

Norristown.—On Christmas morning at 6 o'clock a large congregation assembled in the lecture-room of the Church of the Ascension, and joined in a delightful and edifying service. In the evening the Sunday-school celebrated the joyful occasion. The offerings of the day for the orphans amounted to $50.

Hamburg.—Christmas was celebrated in the Hamburg charge with appropriate services in the congregations and Sunday-schools. Everybody was happy. The children were kindly remembered. So was the pastor with a purse of $45.50. The orphans received a gift of $18. Rev. G. W. Roth is pastor.

Phœnixville.—On the evening of December 23rd the Reformed Sunday-school of Phœnixville, Pa., held their Christmas services. The special Christmas anthems, Christmas songs, recitations and responses were greatly enjoyed by the large audience present. The whole school and audience seemed to be pervaded with new life. The collection for the evening was $10.30. The church was neatly decorated.

Milton.—The Christmas season was appropriately observed here by a Christmas service rendered by the school on Christmas night, and by suitable services in the congregation on the Sunday following. The offering for the Orphans' Home at Womelsdorf was thirty dollars. Rev. F. C. Yost is pastor.

Rebersburg Charge.—Christmas was observed in each of the congregations of the charge, on Christmas Eve at Christ church, Madisonburg. A tree well loaded with gifts for the Sunday-school greeted the audience. On Saturday evening at the Tylersville. Here two trees sparkling with delicious gifts occupied proper places. On Sunday evening the Sunday-school in connection with the congregation at Rebersburg joined in the joys of the season. There was no tree but the decoration, as also at Tylersville, was in good taste. Every scholar was the happy recipient of a gift. Neither was the pastor and family forgotten, but shared in the gifts at each place. At all these services the music was appropriate to the occasion and well rendered. The pastor made an address at each service. On Christmas Day services were held in Grace church, and Sunday morning at Tylersville, and in the afternoon at Greenbrier. At each place a collection was taken for Bethany Orphans' Home.

Kittanning.—An appropriate service was held in St. Luke's church, Kittanning, Pa., on Christmas evening. The church was neatly adorned with evergreens, plants and natural flowers; the music was well rendered; and an excellent address delivered by Rev. H. L. Mayers of the Presbyterian

church. The offerings of the Sunday school, amounting to $31 06, together with a box of clothing, provided by the Ladies' Aid and Missionary Society, were sent to St. Paul's Orphan Home.

New Centreville.—Two Sunday-schools of the Centreville charge had very successful Christmas festivals. The Sunday-school at Rockwood held its festival Friday evening, December 24. The church was neatly decorated with evergreens. All the children and teachers received gifts. Rev. J. M. Schick and Theological Student Robert O'Boyle made addresses. On Saturday forenoon, December 25th, the Sunday-school at Centreville held its festival. Here, too, the children and teachers received gifts. Robert O'Boyle made an address to the children. The audience room was very neatly decorated.

On the Sunday following Divine services were held in the charge. Robert O'Boyle preached in the different congregations.

Pittsburg.—*Grace Church*, Rev. John H. Prugh, pastor. On Christmas Eve the Sunday-school enjoyed its Christmas festivities. The church was handsomely festooned. The offering of the school for St. Paul's Orphan Home was $25, and a large basket of choice flowers was sent as a Christmas gift to Elder T. J. Craig—for thirty years a most faithful teacher in the school—but who was then lying very low at his home in Oakland, and for whom his physicians gave no hope of recovery. The ladies of the congregation on Christmas presented the pastor's wife with a new purse well filled with bank notes. The pastor was also handsomely remembered.

Wilkesbarre.—The Zion's congregation of this city had as usual a joyous Christmas-tide. According to custom, on Christmas morning, the holy communion was celebrated. In the evening the children's festival took place. Owing to repairs in progress, the main audience-room of the church could not be utilized, and the large Sunday-school room was more than crowded half an hour before the service began. The children of this congregation enter with genuine enthusiasm into the service. Thirty-four of the scholars offered to speak, and did speak. One of the classes sang a chorus The school and the audience sang Christmas hymns. Gift giving, at the close, was general and generous, especially between teachers and scholars, and scholars and teachers. The officers and teachers presented Mrs. Rasbridge, for several years past organist of the school, with a costly silver cake basket; and the Married Folks' Society, the pastor, Rev. F. K. Levan, with a valuable ebony gold headed cane. This congregation though not rich in worldly means, has also for a year past been bringing liberal sacrifices to improve and adorn its house of worship so that by the coming February it expects to dedicate a beautiful temple to the Lord.

Meadville Charge.—Christmas was observed in both of the congregations of this charge. The following account of it taken from the Meadville *Daily Tribune Republican*, shows how the pastor and wife have won the confidence and affection of the people, in a pastorate of a little more than a year:

At St. Paul's the usual Christmas festival was held at this church, Saturday evening. *The church was appropriately decorated.* The attendance was very large, the excellent entertainment which, under the direction of Superintendent L. H. Lauderbaugh, was produced according to an order of Christmas services after which each member of the school received a neatly ornamented box of candy and an orange, then C. M. Boush, Esq., on behalf of the teachere and scholars of the school, presented L. H. Lauderbaugh, the superintendent, a rocking chair and hanging lamp; and on behalf of the congregation, a handsome large Bible to Mrs. Rev. Hahn. Mr. A. G. Apple then presented Rev. Hahn, the pastor, in a well-chosen speech a beautiful gold watch.

The pastor received the gift with some very appropriate remarks. The watch is a very handsome one and will be highly prized by the recipient. On the inside of the case is an appropriate inscription, including the name of Rev. Hahn and the date and circumstance of the presentation.

Mr. James M. Dunbar and Miss Mary Feldmiller also received appropriate presents from their classes, and Elder John Fox remembered, as is his custom, each member of the choir.

St. John's.—A very enjoyable Christmas service was held in St. John's Reformed Church, Christmas Eve. A programme of declamations and singing was effectually rendered by the Sunday-school. A beautiful ornamented tree was lit up, which together with the presents for the children served as an apt text for the pastor's address. The evergreen—Everliving Christ—The Lights—Christ the Light of the World—Christ, the Unspeakable Gift. SIGMA.

Manheim.—*St. Paul's Church.*—Rev. Warren J. Johnson, pastor. Christmas exercises of unusual interest were held in the partly finished auditorium of the church, the enlarged room 70 by 40 feet, being inadequate to hold all who sought admittance. Devotional exercises led by Superintendent H. C. Boyd, and the pastor, a rendition of the Cantata "Time Pictures" in Jewish costume, and selections from the Christmas services of the Publication Board, made up a rare Christmas feast enjoyed by all. A large painting, 12 by 11 feet, made for the occasion by Miss Katie White, a skilled artist from Indiana, representing the plains of Bethlehem, with the town in the distance, formed a most pleasing background in the pulpit-recess. Gifts were distributed to all the children present, and teachers and scholars exchanged presents with each other. All brought their offering of silver. The congregation manifested their continued regard and love for their pastor by visiting the parsonage in his absence, on Thursday evening previous, filling pantry, wardrobe and purse with a liberal supply, and presenting the pastor's wife with an album quilt on which are almost 500 names—the gift of the Ladies' Sewing Circle.

Martinsburg.—The Sunday-schools connected with the Martinsburg Charge consisting of St. John's at Martinsburg and Salem's at Beavertown, of which Rev. J. David Miller is pastor, each held the usual Christmas anniversaries. The audience rooms of both churches were tastefully decorated. The Christmas service prepared by the Reformed Church Publication Board was used. Quite a number of gifts were distributed to the children and teachers. In the *St. John's* school addresses were made by the superintendent, Mr. John L. May and the pastor: and at Salem's, Mr. D. G. Hetrick and Mr. F. A. Rupley, Jr., students at Franklin and Marshall College, from the charge, and the pastor addressed the little ones.

Mt. Ætna.—The St. John's Reformed Sunday-school held it third annual Christmas festival on December 26th. The church was handsomely decorated and a fine programme rendered. Mr. Isaac C. Fisher, a student of Ursinus College delivered the first address in the German language and was full of energy. The second address was delivered by Rev. L. D. Stambaugh, the pastor. The children were presented with the usual gifts. Both pastor and organist were presented with purses. Collections amounted to about $24.00.

Eddyville.—A Christmas festival was held in *St. John's Church*, Jefferson County, on Christmas Eve. The church was appropriately decorated and a tree loaded with gifts for the children, was witnessed for the first time by many, old and young. The children joined heartily in the service. This is the first time special Christmas services were held in this congregation. The pastor and his family were kindly remembered with substantial gifts. The collection for St. Paul's Orphans' Home amounted to $9 25 of which amount $3 00 came from two little girls and a boy which they earned, as follows: Ammon S. Raybuck planted potatoes by which he made one dollar; Viola V. Kennedy raised chickens and gave one dollar and eighty cents and Maggie Fry earned twenty cents by raising onions.

Elk Lick.—Each of the Sunday-schools in the four congregations of the Paradise charge, Rev. J. M. Evans pastor, had a Christmas tree and used four different services, published by the Reformed Publication Board in Philadelphia. Most of the churches were decorated. Gifts were generously distributed among the scholars. Some of the teachers received beautiful gifts from their classes. At Salisbury the faithful organist received a purse with coin. As usual, pastor and family were remembered. At St. Paul's a number of the male members bought a quilt made by the Ladies' Missionary Society of that congregation and presented it to their pastor and his wife. The gift is as valuable as it is beautiful. All the alms were given to our orphans at Butler. St. John's gave $18 43; St. Paul's, $8.39; Grantsville, $3 89, New Germany, $5.45. Total $36.16.

Lock Haven.—On Christmas night an interesting Christmas service was held in St. Luke's Reformed Church, Lock Haven. Service No. IV. of the Publishing Board was used. Addresses were delivered by four little girls and one little boy. Four girls and three boys performed a selection entitled, "The Night Before Christmas," which consisted of dialogues and singing. The choir rendered several selections. An orchestra of four instruments added much to the occasion. The church was appropriately decorated. The services closed with a tableau of fifteen little girls dressed in white, on their knees pointing to a large illuminated star near the ceiling, representing the Star of Bethlehem. After the services, the pastor was handed an envelope containing money, a gift from the congregation.

Curllsville.—Christmas services were held in three of the churches of the Curllsville Charge. The audience rooms were beautifully decorated with mottoes and evergreens and the house of God made glorious. Trees loaded with all kinds of presents occupied the most prominent places. The services were appropriate. At Curllsville order No. 9 was used. All were well pleased, especially the pastor and wife who were most kindly remembered at Curllsville and St. Luke's. At Rimersburg the services were conducted by Prof. W. W. Deatrick, owing to the fact that two services came on one night. Alms were taken for the orphans of the church.

Slatington.—On Christmas Eve it commemorated the birth of Christ in a most appropriate and delightful manner. A large concourse of people were gathered in the church auditorium to hear their highly interesting and pleasing services. The usual gifts were distributed to the scholars. Many of the teachers also were kindly remembered. The pastor, Rev. N. F. Peters, was presented with a private silver communion set, also some silver, in all amounting to about $19.

Maryland.

Union Bridge.—The Reformed Sunday-school of Union Bridge held their first Christmas entertainment in their new church building on Saturday, December 25. A well-selected and arranged programme was rendered. The exercises were opened with an anthem by the choir, followed by invocation and prayer by the pastor. A salutation was then given by Master Eddie DeHoff. The remaining exercises consisted of singing, responsive readings, addresses by the pastor, Rev. D. A. Souders, and superintendent of school, Mr. Thomas Hughes, distribution of gifts and closing ceremonies.

A very pleasant Union New Year service was held in Emanuel's (Baust's) church on the morning of January 1. All the children of the Sunday school were present and participated in the exercises. Near the close of the service the children were favored with the usual holiday presents. After this the pastors were called forward by the superintendent of the school to have their hands filled with tokens of good will. The service having been concluded the pastor of the Reformed congregation was told to return home as soon as possible. He did so, and had hardly entered the house before he was called to admit what proved to be a donation party. It is said that these things, together with the presents given him by the Sunday-school at Union Bridge, have entirely changed the appearance of the pastor.

Westminster.—St. Paul's church, Rev. A. S. Weber, pastor, held early morning service at six o'clock, and a large number of worshipers was present. The choir of the congregation was strengthened by excellent bass and tenor voices from a sister congregation, and the music rendered by it was flatteringly spoken of by all who heard it. The sermon on the occasion, preached by the pastor, was based upon St. Luke ii. 15.

The Sunday-school service was held at night, and brought out a far larger number of people. The service consisted of hymns and carols, festival prayers, and responsive readings. The music was under the efficient leadership of Prof. Spurrier. Two large Christmas trees, abundantly laden with presents for the scholars of the school, occupied either side of room in front. At the close of the service the gifts from the trees were distributed to the school, and many other presents exchanged between the teachers and scholars of the several classes. Through Mr. Buckingham, one of the officers of the school, a handsome and valuable wolf-skin robe was presented to the pastor.

Our Own Church.

Pennsylvania.

Slatington.—On the 9th of January the second and winter communion was held in the St. John congregation, Rev. N. F. Peters, pastor. This congregation is in a flourishing condition, and promises in the near future to take a higher stand in the community than it has at any time occupied in its past history. The members are united and earnestly at work. The congregation is growing steadily in number and influence. Twenty-one new members were added at this season, and twelve at our first, making thirty-three accessions since last June when the present pastorate began. The work preparatory to building a new parsonage is progressing, and in early spring will be pushed towards completion.

The Sunday-school connected with this congregation also is in a flourishing condition. Under the efficient management of Robert F. Muschlitz as superintendent, and E. D. Peters as assistant, it is constantly growing in spirituality as well as numerically. On the first Sunday in the New Year it has been graded, somewhat in accordance with a plan or system recently published in *The Sunday School Times*. Also new hymn books were introduced, entitled "On Joyful Wing."

Middleburg.—Interesting services were held in the Reformed church in Middleburg on New Year's Day. Six young men were confirmed by Pastor Cort. One of them, a very intelligent deaf mute, could only signify assent by nodding, as he was pointed to the questions propounded to the candidates. Two of the young men are at present students in Mercersburg. Mrs. Catherine Gabriel, aged 90 years, was present and wept tears of joy to see a son and also a grandson become members of the church. About sixty members have been added to this congregation under the pastorate of Rev. C. Cort. Ten of these have united since last October.

Kittanning.—At a communion held on Sunday before Christmas, at Kittanning, seven persons, heads of families, were added to this church. Rev. R. C. Bowling is pastor.

Alexandria.—At the recent communion services held at Alexandria, Rev. C. U. Heilman, pastor, ten were added to the church.

Pittsburg. — *Grace Church.*—With the closing of the year the annual congregational meeting of Grace church, Pittsburg, Pa., was held. The pastor, Woman's Aid Society, Young Women's Foreign Missionary Society, Young Men's Union, and Sunday-school, all presented reports of the past year's work, which have since been published in "The Pastoral of Grace Church," showing the congregation to be in a healthy, growing condition. At the meeting also elders and deacons were elected. These were installed on the 2d, and on the 9th the winter communion was held, at which time there were five adult additions to the membership.

Maryland.

Middletown.—The St. Paul's Missionary Society of the Reformed church, Middletown, Md., held its seventh anniversary on last Sunday morning and evening. In the morning, the pastor, Rev. T. F. Hoffmeier, delivered a New Year and missionary address, based on Matt. 2: 10, "When they saw the star they rejoiced with exceeding great joy." The secretary and treasurer of the society made their annual reports. From these it appeared that during the year 149 members were connected with the society and the contributions amounted to between $96 and $97, which were devoted to home and foreign missions. Mr. Lloyd E. Coblentz delivered an address, giving an account of missionary work in the Theological Seminary at Lancaster, Pa., in which he is at present a student, after which Mr. Satow, a Japanese, who is pursuing his studies at Franklin and Marshall College, Lancaster, Pa., read in his native language the Apostles' Creed and Lord's Prayer.

The services in the evening were also of a very interesting character. Recitations were given, entitled "Help one another," "Your Mission," and "What shall we do for Missions?" Lloyd E. Coblentz spoke again on the subject of home and foreign missions and Mr. Satow read in Japanese the Ten Commandments. The whole day's services proved an interesting and profitable anniversary.

North Carolina.

Heilig's Mills.—The Sunday-schools of East Rowan charge held their missionary anniversaries as follows: Bethel, on Saturday, November 27, and Grace, on Saturday, December 11.

The exercises at Bethel consisted of recitations, dialogues and responsive readings bearing on the subject of the heathen and missions. The pastor gave an address on the progress of missionary work in Japan in general, and of the Reformed church in particular, using for illustration a map of Japan, published by the A. B. C. F. M.

The same order of exercises was observed at Grace, with the exception that instead of a map of Japan, the pastor used a chart showing "The relative numbers of Mankind according to their Religions."

After the exercises in the church the audience adjourned to the grove to take part in the sale of missionary cotton, chickens, corn, and other articles. Everything sold at a good figure, especially so at Grace, where the proceeds realized were $51.36, which was a clear gain at a single bound of 500 per cent. over the result of any previous year The sale at Bethel amounted to $29, making for both schools the sum of $80.36.

Personal.

Rev. T. F. Hoffmeier, pastor at Middletown, Md., was so unfortunate as to have had his eyeglasses broken. Some of the ladies finding it out concluded it was a proper thing to make him a New Year's gift. Their project being successful, at the Teachers' Meeting on Friday evening they, through Rev. H. W. Hoffmeier, presented him with a pair of beautiful gold-framed glasses, with a gold pin and chain attached. The ladies had kept the matter a profound secret, and in consequence the beloved pastor was greatly surprised and felt deeply grateful for this evidence of regard and good will.

Rev. J. H. A. Bomberger, D.D., LL.D., President of Ursinus College, met recently with what might have been a very serious accident. He stepped the wrong way when on the landing of the stairway and fell down the stairs. He escaped with a few cuts about the head and a bruised side and is recovering from the injuries.

Rev. N. Z. Snyder of South Bethlehem, Pa., has been ill since Christmas of typhoid pneumonia, but we are glad to learn is now convalescing, expecting (D. V.) to meet his appointments in a few weeks. His appointments have thus far been filled by his neighboring brethren.

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☞When monies are sent to pay subscriptions, and date on tag is not changed accordingly within two weeks, write us about it.

☞But do not write scolding words, as we know we make mistakes sometimes, and will willingly correct them when our attention is called to them.

☞Do not send any monies or draw any checks to the order of the Editor-in-Chief, but address all to the REFORMED CHURCH PUBLICATION BOARD, 907 ARCH ST., PHILA.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa

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Continued on 8th Page.

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The Almanac for 1887 has left the press and we are ready to fill orders for it. It is full of matters of interest to every member of the Reformed Church. It should have a wide circulation.

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Miscellaneous.

Not All of Paradise was Lost.

A wild and rock-walled tiny dell
Lies hidden in the hills,
Where mingling tree-tops cast a spell,
Where gather crystal rills.

The dark-piled rocks seem headlong cast,
By Titan's hands of old;
Thick, hanging mosses, clinging fast,
Thrive in its waters cold.

The stream leaps down with noisy tread,
By jagged rocks compressed,
Or gently on its pebbly bed
Expands in glassy rest.

A ceaseless song—perhaps of thanks—
Is noisy near my feet,
But muffled underneath the banks,
And far off, faint, but sweet.

Eolian harps are in the spray,
A wild bird adds it note,
While half-heard songs from far away
Through God's great temple float.

Familiar forms approaching seem,
Some smile with earthly love,
But more with dazzling beauty beam
From holy realms above.

The unseen Power divine is here
In rock and stream and tree;
My soul has felt His presence near,
I bow with bended knee.

—*Christian Secretary.*

Selections.

Our life is moulded and fashioned by what we love.—*Goethe.*

Divine confidence can swim upon those seas which feeble reason cannot fathom.—*W. Secker.*

On parent's knee, a naked new born child,
Weeping thou sat'st, while all around thee smiled;
So live, that, sinking in thy long, last sleep,
Calm thou mayst smile, while all around thee weep.

—*Sir Wm. Jones.*

Human things must be known in order to be loved; divine things loved in order to be known.

There should be less pride felt in peculiarity of employment and more in excellence of achievement. Earn money before you spend it.

Seek thou thy God alone by prayer,
And thou shalt doubt—perchance despair;
But seek Him also by endeavor,
And thou shalt find Him gracious ever.

—*Aken.*

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy. Keep your own secrets, if you have any.

The countenance that reflects most of Christ, and shines most with His love and grace, is most fitted to attract the gaze of a careless, giddy world, and win their restless souls from the fascinations of creature-love and creature-beauty.—*Dr. H. Bonar.*

Labor is sweet, for Thou hast toiled,
And care is light, for Thou hast cared;
Let not our works with self be soiled,
Nor in unsimple ways ensnared.
Through life's long day and death's dark night,
O gentle Jesus! be our light.

—*F. W. Faber.*

It is nonsense to say that a community which has to support the widow and orphan may not control the trade which makes widows and orphans.

Personal.

Mr. Geo. W. Childs, of the *Public Ledger*, who was injured by a fall on the ice recently is said to be recovering rapidly.

Miss Cauldwell, of Washington, who recently gave $300,000 to found a Roman Catholic university, denies that she will enter a convent.

Hon. William S. Stenger, ex-Secretary of the Commonwealth of Pennsylvania, has removed to Philadelphia, and formed a law copartnership with ex-Governor Pattison.

King Humbert, of Italy, has refused to receive the address of thanks sent him from the city of Trieste apropos of his gift of a copy of the "Divine Comedy," because the address contained a phrase reflecting on Austria.

When Thomas Nast was in Colorado last summer he was greatly impressed with the beauty of ex-Senator Tabor's little daughter, and before he left he secured a photograph of the child. From this came the engraving which embellished the last number of "Harper's Bazaar" as the "Christ Child." The picture has been generally recognized in Colorado.

A descendant of President Monroe writes to the Washington Post denying the published statement that Monroe became overwhelmed with debt and fled to New York to escape creditors, and finally died in poverty. He says that his distinguished ancestor left a large unencumbered estate in Loudoun Co., Va., and personal property worth $40,000, as the records show.

The seventy seventh anniversary of Mr. Gladstone's birth was celebrated Dec. 29th, by Liberal banquets in many places. Mr. Gladstone wrote as follows to the chairman of a banquet given at Chester in his honor: "The strain of the last year has been considerable, but never during my half century of labor have I more clearly seen that I was at work in behalf of my countrymen in all parts of the three Kingdoms, and in behalf of the true union and greatness of the Empire, which in this year of her Majesty's jubilee we ought to cherish more warmly and loyally than ever. In this conviction the recent progress of events confirms me daily."

Science and Art.

The pupil of the human eye would have to be enlarged to a diameter of three feet to collect as much light as will fall on the wonderful object glass of the colossal Lick telescope, approaching completion for the Lick observatory in California.

In the report of the London Geographical Society on the deep-sea explorations of the Atlantic bed previous statements concerning its configuration are verified, namely, that the bottom of the North Atlantic is occupied by two valleys, the eastern extending from 10 deg. to 30 deg. west longitude, and traceable as far as the equator, with an extreme depth of less than thirteen thousand feet, while the western valley reaches from the 30th degree to the 50th degree of west longitude. The two are separated by a ridge in 30 degrees west longitude, along which the average depth is only one thousand fathoms, and which can be traced northward to Iceland and southward to the Azores; it is volcanic in character at both extremities. Its extreme breadth is somewhat less than five hundred miles, the depth of water increasing on both sides of it according to the distance of its axis.

An apparatus, constructed by Repsold, has recently been set up at Pottsdam for the purpose of making new measures of the constant of gravity (and so of the earth's mass) by means of a pendulum weighted at both ends and supported upon an agate knife edge very near its center of gravity. An arrangement is provided by which two heavy weights about 700 pounds each, can be brought near to the balls at the top and bottom of the pendulum in such a way as to deflect it by their attraction, first to the one side, and then to the other; the deflections being read as usual by a mirror and telescope, with scale. It remains to be seen whether the knife edge suspension, even when made by Repsold, is as good as the torsion or bifilar suspension used by Cavendish and his successors in the experiments upon which the now received value of the earth's mass depends.

OIL ON TROUBLED WATERS.—The Hydrographic Office has just received the following in regard to the use of oil in smoothing the sea. Captain Lund, of the English steamer Katie, from Hartlepool to Baltimore, reports to this office as follows: "In November last, when master of the steamer Durham City, was bound from Boston to London with 180 cattle on deck. Encountered a heavy gale, commencing at Southwest and ending at Northwest, with high and heavy sea. Put out two oil bags, one on each quarter, filled with paint oil and paraffine mixed, about half each. Put the ship before the sea and slowed the engines, with lower foretopsail set. This gave a speed of between three and four knots. Under these circumstances the oil effectually broke the sea and the ship rode wonderfully. No seas boarded the vessel and not a piece of board was broken from the cattle pens. As the wind shifted to the Northwest, kept the ship before it and ran at full speed during the remainder of the gale, no damage being done." The Durham City is a flush deck steamer with only a turtle-back aft to protect the wheel.

Since the commencement of the publication on the pilot chart of the experiences of shipmasters in the use of oil many devices have been invented to facilitate its proper distribution. A Mr. Larsen, of Copenhagen, has recently sent to the Hydrographic Office a sample "wave-breaker," as he calls it. It consists of a conical-shaped canvas bag filled, with a metal top and a metal apex, in which there is a small sieve. Oakum is loosely stuffed into the lower part of the bag and the oil soaking through drips out of the sieve, The English Channel fleet was recently provided with a number of these bags while at Copenhagen, and they have been introduced into the Italian navy.

Items of Interest.

The tobacco tax collected by the government the past year was $27,907,362.

The Secretary of the Treasury has issued a call for $10,000,000 of the 3 per cent. loan of 1882.

The magnificent new Ponce de Leon Hotel, at St. Augustine, Florida, will cost Mr. H. M. Flagler $2,000,000. It is almost finished.

The Castle Garden officials assert that more paupers and criminals have been sent back to Europe this year than ever before In the history of emigration.

A Chicago butcher admits that two-thirds of the canned meat sold in the markets there as chicken is in reality the meat of rabbits that have been long frozen.

The will of Charles Francis Adams, with the exception of a bequest to the Unitarian church at Quincy, left his estate, estimated at $1,250,000, to be divided among his family.

Mr. Gladstone denies that he is prepared to modify his Home Rule bill, as announced recently by the Standard, which declared that he would make concessions to the Liberal-Unionists.

A number of additional animals, including an immense Newfoundland dog from Nova Scotia and a South American candy-eater, have been placed on exhibition in the Zoological Garden.

About 300 polygamists are under indictment, and awaiting trial in Utah and Idaho, and probably thrice that number are in hiding, or have fled with their supernumerary wives and children.

The loss of life in recent snow storms in Germany is appalling. Fifty bodies have been found in Saxony, thirty in Thuringia, and forty in Southern Germany. It is estimated that the total loss of life will be nearly 200.

The calmest liar in creation is a little twenty-five cent thermometer on a frigid morning. In its deliberate way of telling an incredible story it beats the weather philosopher who remembers the cold winter of 1816.

The reaction against low prices for newspapers has begun in Western New York. The Rochester Union, Morning Herald, and Democrat have agreed to advance their yearly price from $5 to $6, and the Buffalo Express from $7 to $8.

The Great Eastern steamship is finally to be put up and sold at auction on the 17th inst. She now lies in Kingstown Harbor, Dublin, where she went last Fall. It is supposed that she will be converted into a storeship or floating hospital.

It is a new and may be a valid reason for excluding the Chinese which was given by a missionary from China at a recent meeting in Providence: "I favor the anti-Chinese movement, for California is too corrupt a place for the Chinaman to be in. Let him stay at home until a purer Christianity may meet him than that now offered on the Pacific Coast."

It now seems that Columbus was not, after all, born in Genoa, but in Calvi, Corsica, from which his parents removed to Genoa, taking him along. President Grevy, of France, having examined the evidence and being satisfied of its authenticity, has authorized the authorities of Calvi to celebrate by an official holiday the 400th anniversary of the discovery of America. The inhabitants of Calvi will hold a fete on May 23, when a commemorative inscription will be placed on the house in which Columbus was born.

The remarks of the Judge in the Goodell divorce case in Providence, when he intimated that the women present might better go out than stay and hear the unsavory testimony, reminds the Boston Post of another judge in very much such a case. Noticing that there were a lot of women in Court, he warned them that the testimony was likely to be of a character unfit for their ears, and said he hoped all decent women would leave the room. After a short interval, during which not one of them stirred, the Magistrate rose and said, addressing the Court crier: "Mr. T——, turn all the other women out."

High license does not shut up the Chicago saloons, and a bill is before the city council to double the rate, making it $1000. Here is the pithy speech of Alderman Cullerton on the subject: "I support the measure without reference to politics, for the reason that it would reduce the number of saloons. I intend to go farther and introduce an ordinance prohibiting the sale of liquor in grocery stores. I believe politics should be divorced from the question. When I find every machine-shop and manufactory in the vicinity where I reside surrounded by saloons to such an extent that a man can't eat a meal or go home with his week's wages without entering them, I think a halt should be called. If the aldermen saw what I see every day, they would vote for $2000. By stopping liquor-selling in groceries, little children wouldn't be taking the stuff to their homes or drinking it in alleys."

Goethe's house at Weimar is at last open to the public. It will be a great attraction to visitors. In the five and fifty years that have elapsed since the death of the author of "Faust," very little has been changed; and the furniture and arrangement of the principal [illegible] drawing-room, called by Goethe "Aldobrandini Room," still contains the copy of a large mural painting in the Palazzo Aldobrandini at Rome, from which it took its name. The house is furnished with great simplicity; but the rooms and corridors are rich in the pictures, medals, cameos, and jewels, which the poet collected. Upon the ground floor are two adjoining rooms looking out upon the garden. One of these is Goethe's study; the other is his bedroom, containing little furniture beyond a bed and an arm-chair bearing upon its back a laurel wreath. It was in this chair that Goethe died at noon of the 22d of March, 1832.

Useful Hints and Recipes.

ALMOND AND POTATO PUDDING.—Rub half a pound of cold, mealy potatoes through a fine sieve; place them in a stew-pan with two ounces of ground almonds, six ounces of white sugar, an ounce of butter, a little grated nutmeg, and essence of lemon. Stand on the stove and let it get slightly warm, add half a gill of milk and the yolks of five eggs; work well together; beat up the whites of the eggs to a firm snow, then lightly stir in the potato mixture. Butter a tin mould, pour in the mixture, and bake in a quick oven for forty minutes; turn out carefully and serve.

VEGETABLE SALAD.—Of these there is an endless variety and they may be eaten either with mayonnaise dressing or with a simpler preparation consisting of three tablespoonfuls of oil, one teaspoonful of vinegar, one saltspoonful each of pepper and salt, and, if desired, a teaspoonful of sugar. The last is desirable with lettuce or celery salads, especially if the vinegar is sharp, although some authorities omit it altogether.

Cold boiled asparagus, cold cauliflower, cold beets and beans are very nice, served either with a mayonnaise or plain dressing. They make a pleasant side dish to accompany cold meat of any kind at supper or lunch.

MAYONNAISE DRESSING.—This much dreaded, but really simple dressing once learned, the preparation of salads becomes a bagatelle. To be successful in the manufacture, however, care is essential, as in all nice cookery. For use in the family one egg should be allowed for every person, and for each egg there should be a dessert spoonful of good salad oil. The best quality is the cheapest in the end, for the poor is generally so indifferent as to render the dressing almost uneatable. Free the yolks of the eggs from every particle of white and prepare to beat them in a bowl set in a pan of snow or cracked ice. The dressing will thicken more readily if kept very cold. Drop into the yolks a drop of oil, beat it in thoroughly, add another drop and keep up the process for about ten minutes. After that increase the additions of oil to two or three drops at a time, and, as the dressing thickens, to more. Thin with vinegar occasionally, but never so much as to destroy the creamy quality, which is one marked characteristic of really fine mayonnaise dressing. Season to taste with salt and cayenne pepper at the last, and set aside in a cold place for an hour or two before using.

Farm and Garden.

A hoe for use in the garden requires as much care as a scythe that is used for cutting grass. It should be sharp enough to cut off the roots of all kinds of weeds and should have so good a polish that it can be moved through the soil without much exhibition of strength.

PRESERVING CELERY.—Peter Henderson, the noted market gardener and author of Gardening for Profit, thus describes a good method for preserving celery in winter: Take a box five or six feet long, twelve inches wide, and twenty to twenty-four inches deep. Put in three inches of sand or soil and stand the celery upon this, closely packed to exclude the air. Celery thus packed, it is claimed, will keep well until March.

CAPONIZED FOWLS.—The object of caponizing is to improve the quality and increase the quantity of the flesh of fowls. A Philadelphia contemporary says that a capon will outgrow a cock at the same age, just as the ox will exceed a bull in weight, and for the same reasons, which are that castration makes an animal less restless and less quarrelsome and less of the nutriment it digests is diverted from flesh-forming.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

EMPTY PEWS AND SELECTIONS FROM OTHER SERMONS ON TIMELY TOPICS, by Madison C. Peters, Pastor of First Presbyterian Church, N. L., Phila. Philadelphia: A. T. Zeising & Co., Printers and Publishers, 402—406 Race St. Price $1.

This book has a portrait of the author and is dedicated to Rev. J. H. Good, D.D., President of Heidelberg Theological Seminary, Tiffin, Ohio, as a token of gratitude by his former student. The author is a young man who seems to think the church needs to be stirred up, and that the Talmage style of preaching is the most effective way to do it. Men must be attracted and held to the truth by startling presentations, and this is an effort in that direction. The book contains many bold, bright epigrammatic sayings, calculated to amuse, but we are forced to doubt the propriety of some of them in a Christian pulpit.

THE MORMON PUZZLE, AND HOW TO SOLVE IT, by Rev. R. W. Beers, A.M., Pastor of the Presbyterian Church, Elkton, Md. Funk & Wagnalls, Publishers. New York, 18 and 20 Astor Place; Chicago, Times Building; London, 44 Fleet street. 1887. Pp. 195. Price $1.

The subject of this book is one of great practical importance and much light is thrown upon it. Any work that lays bare the evils [illegible] and seeks to do away with the evil should be read with interest. The author has evidently given much attention to the question, and discusses it with intelligence. We differ from him when he says that "Mormonism is to be reformed, not destroyed." The people deluded by Mormonism should be reformed, but Mormonism as a system should be utterly destroyed.

ANTHEMS OF PRAISE. Another new compilation by L. O. Emerson, who is widely known in the musical circles of this country. The pieces are arranged for accompaniment for organ and piano. The pages are of octavo shape, containing 8 to 12 staffs on a page. Send for "Anthems of Praise," by L. O. Emerson. Price $1. Mailed on receipt of the price by the publishers, O. Ditson & Co., Boston, Mass.

VICK'S ILLUSTRATED MONTHLY MAGAZINE AND FLORAL GUIDE. January, 1887. Vol. X. No. 1. This is really an exquisite work, with its beautiful representations of flowers—some of which are admirably colored. The entire 176 pages are full of information for the florist and gardener. It will pay to send for one. Price 10 cents.

THE ANDOVER REVIEW, January, 1887. With the present number the Andover Review enters upon its fourth year. It has grown steadily in interest and popular favor. The wide range of matter it presents, the practical character of the topics it discusses, and the lofty and earnest spirit it breathes, make it one of the most valuable of our religious magazines. May it meet with still greater success in the future! Prof. Palmer in a second paper on the "Possible Limitations of the Elective System," gives a final answer to his critics, and thus brings to a close the discussion introduced by him more than a year ago by his article on "The New Education." Rev. George A. Jackson treats in a thoughtful way of "The Theology of Mission Epochs." Rev. Chas. C. Starbuck gives us a clearer insight into "Nathaniel Hawthorne," and defends him from certain charges, such as cynicism. Miss Scudder contributes a paper that is very readable and worthy of serious attention, with the somewhat startling title, "The Moral Dangers of Musical Devotees." Prof. George Harris furnishes a Bible study on "Christ's Teaching concerning Heredity," which will be read with much interest. The editorial notes on "Christianity and its Modern Competitors" are continued, the present one making a comparison between the social ethics of utility and the social ethics of Christianity. There is another editorial note on "City Evangelization," and still another, giving an account of the origin of the "New York Evangelical Missionary Society of Young Men." In addition, the present number contains valuable Sociological Notes by Rev. Samuel W. Dike, a learned paper on The Text of Ezekiel by Prof. Moore, an account of current German Thought by Arthur C. McGiffert, and the Book Notices.

Boston: Houghton, Mifflin & Company. Yearly subscription, $4; Single numbers, 35 cents.

The frontispiece of the New Year's WIDE AWAKE is "The Pigeon-Tower of Grandval," to the article "The Doves of the French Revolution." Then follows "The Christmas Guest," "An Old House," "Successful Women," "In War Times at La Rose Blanche," "The Cuunel's Vally," "Fairy Monarchs," and "Samuel Johnson in Uttoxeter Market." The serials are "Romulus and Remus," "Montezuma's Gold Mines," "A Young Prince of Commerce," and "Howling Wolf and his Trick-Pony." The new department, "The Contributors and the Children," embraces "A New Fact about Captain John Smith," "The Care of the Hands," "Getting Things Done," "A 'Study' in Natural History," and "Waiting on the Boys."

Only $2.40 a year. D. Lothrop & Co., Publishers.

THE OLD TESTAMENT STUDENT. Editor: William R. Harper, Ph.D. January, 1887. Subscription price, $1.00 a year in advance. The American Publication Society of Hebrew, Chicago. Post Office Address, Morgan Park, Illinois.

THE PULPIT TREASURY, January, 1887. Conducted by a corps of eminent clergymen. J. Sanderson, D.D., Managing Editor. New York: E. B. Treat, Publisher, 771 Broadway. Yearly in advance. $2.50; Clergymen, $2.00; single copy, 25 cents.

THE LUTHERAN QUARTERLY. January, 1887. Edited by E. J. Wolf, D.D., and P. M. Bikle, Ph D., with the special co-operation of M. Valentine, D.D., LL. D. Gettysburg. Terms—$3 per annum, in advance.

LITTELL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending January 8th and 15th contain—Domesday Survivals, Contemporary Review; Nancy Dedman, Macmillan; Fred. Archer, Time; The Boss of Barangaroo, Temple Bar; Life at the Scottish Universities, National Review; Loyalty of the Indian Mohammedans, Nineteenth Century; Madame Geoffrin, Temple Bar; Dante, — Dean Plumptre's Translation, Contemporary; Marie Antoinette at Trianon, Gentleman's Magazine; Just Before Winter, Chambers' Journal; The Humors of Cork, Spectator; The Palissy of Calico Printing, Nature; Sea Phrases, Contemporary Review; "Unstable as Water," Temple Bar; History in "Punch," part II., Fortnightly Review; Extracts from the Diary of a Young Lady, Argosy; Canon Kingsley as a Naturalist and Country Clergyman, National Review; Life in the Alleghany Mountains, Macmillan's Magazine; The Modern English Post Office, Time; The Late Master of Trinity, Temple Bar; Napoleon in Tor Bay, Chambers' Journal; Domesday, St. James's Gazette; together with choice Poetry and Miscellany.

A new volume began January 1st.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers

Married.

At Lock Haven, on the 28th of December, 1886, by Rev. George W. Gerhard, Mr. E. P. Laubach, of Pine, Pa., to Miss Ida L. Caris, of Tyersville, Pa.

January 4th, 1886, at the Parsonage, Pattonville, Bedford county, Pa., by Rev. I. N. Peightel, Mr. George Manspeaker to Miss Mollie Mennert, both of Yellow Creek, Bedford county, Pa.

January 9th, 1887, at Littlestown, Pa., by the Rev. D. N. Dittmar, Jno. D. Myers to Alverta C. Hinkle, both of Littlestown, Pa.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

Tribute of Respect.

At a special meeting of the Consistory of St. Paul's Reformed church of Kansas City, Mo., held January 6th, 1887, the following preamble and resolutions were unanimously adopted:

WHEREAS, It has pleased our Heavenly Father in His wise providence to visit with death our mission congregation, and remove from amongst us our beloved brother, Elder Edwin H. Breder, therefore,

Resolved, That we acknowledge in this sorrow the presence of our God and Father, and bow submissively to His will, feeling assured that whatever He does, is done not in anger, but in love and mercy.

Resolved, That we shall long feel the loss of our brother in the councils of the church, and in the active work of building up the congregation.

Resolved, That we will earnestly strive to imitate his virtues and stand firm in his faith, that we may hereafter enter into the reward which we believe it is now his to enjoy.

Resolved, That we deeply sympathize with the bereaved family, and pray our Heavenly Father to sustain and comfort them.

Resolved, That a copy of these resolutions be sent the Reformed Church MESSENGER for publication, and a copy also be sent to the afflicted family.

J. P. FAYMAN, Sec. Pro Tem.

DIED.—Near Littlestown, Pa., January 8th, 1887, Elder Barnabas Sheeley, aged 69 years, 3 months, and 7 days.

DIED.—On Dry Ridge, Bedford county, Pa., January 7, 1887, Myrtle, daughter of Andrew and Julia Hillegass, aged 5 years, 2 months and 17 days.

DIED.—At Lock Haven, Pa., Mrs. Anna Stuber, on the 25th of Dec., 1886.

Deceased was born on the 2d of February, 1822, in Canton Berne, Switzerland. At the age of 24 years she was married to Jacob Stuber, of Canton Zolothum, Switzerland, in 1847. The couple lived in Switzerland seven years after marriage, and came to America with three children in May, 1854. Their married life was one of forty years, and often made sad by the death of six children. Mother Stuber leaves her husband and one child to mourn her loss. The funeral services were held in St. Luke's Reformed church, and many friends paid their last respects to her remains. Peace be to her ashes.

Religious Intelligence.

Home.

Rt. Rev. Horatio Potter, Bishop of New York, died on the 2d inst., at an advanced age.

The Presbyterians began work in Alaska in 1877. The Episcopal and Baptist churches are preparing to enter the field.

The number of candidates for the ministry of the Episcopal Church in the United States is 344, a smaller number than at any time since 1868.

Rev. Dr. Morton, rector of St. James Protestant Episcopal Church in this city, has resigned after a service of fifty-six years. He will be retired on full pay.

At the regular Quarterly Meeting of the Presbytery of Philadelphia Central held last week in the Green Hill Presbyterian Church, a long discussion took place in relation to the following overture from the General Assembly:—

"Shall chapter xxiv, section 4, of the Confession of Faith be amended by striking out the last period thereof, namely:—'The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.'"

The discussion resulted in the overture being answered in the affirmative by a vote of 30 ayes to 9 nays.

A novelty in Roman Catholic worship is the congregational singing in the Church of the Paulist Fathers, New York city. A hymnal is used, and a large number of excellent tunes have been composed by Father Alfred Young. The singing, which at first went hard, has proved a great success. Some of the hymns are those commonly used in Protestant churches, but altered where necessary to meet Catholic requirements. Father Hughes, one of the priests of this church, declares that "Congregational singing is one of the most powerful means of awakening the religious emotions of the people, and at the same time the truths contained in the hymns are impressed on the minds of the people." This is Protestant as well as Catholic experience.

Foreign.

Special prayers were appointed and offered in the Lutheran churches of Saxony for the persecuted brethren in Russia.

A wealthy manufacturer of Basel, lately deceased, among other bequests willed $2,000 to the mission church in Zell, Baden.

In round numbers there are about 400,000 Christians in Madagascar, in the proportion of ten times as many Protestants as Catholics.

Many of the well to-do families of the persecuted Lutherans of the Russian Baltic provinces are sending their children to Germany to be educated.

A Foreign Missionary Society has been organized in Bavaria, for the purpose of establishing missions in the new territories of Germany in East Africa.

Several women of the imperial palace at Pekin have become interested in the New Testament, and meetings of Gospel teaching are held within the palace walls.

Archbishop Walsh flatly contradicts the recent despatch from Rome stating that the Pope had requested him not to support the Nationalist rent movement, but that the injunction had been disregarded.

The British naval pensioners have been ordered to notify the Government of the names of the ships they would prefer to serve upon or the ports they would prefer to be employed at in view of being called into possible active service.

The Vatican has received a communication from France proposing to maintain good relations on the basis of the Concordat liberally interpreted. The Vatican does not approve the proposal, and will soon explain its views formally and at length to France.

The growth of the membership of the Protestant churches in Japan is now about 500 a month. The president of the Government University at Tokio speaks earnestly in regard to the better education of women, and advises that schools for this purpose be established in central portions of the Empire.

Despatches from Rome dated January 7th, say that Cardinal Jacobini is dying. In 1880 he succeeded Cardinal Nana as Papal Secretary of State. One of his most notable recent acts was his negotiation of the Caroline Islands agreement, which was signed in Rome in December, 1885, a grand banquet being given by the Papal Secretary of State in honor of the event. Tact, adroitness and general success of Leo XIII have been marked and he has without question profited much by the astute Jacobini.

The Vatican has made an arrangement with the Prince of Monaco by which, in the event of an outbreak of war involving Italy, the Pope, with his Ministers and the Prefects of the congregations, will remove their residence to the Principality of Monaco and there transact all Papal business until peace shall have been restored and some kind of a European agreement obtained guaranteeing the independence of the Holy See in its dealings with the Catholic world. A special clause of the convention with the Prince pledges the abolition of the gaming tables. It is expected that adequate compensation for the loss of revenue thus involved will be afforded by crowds of visitors to the Pope or by an indemnity to the Prince.

Dr. Jessup reports that instead of a decay of Mohammedanism, it seems to be enjoying a new vigor. He says that from his own window in Beirut he can see five new mosques. The activity of the Christians throughout Syria has stimulated the Mohammedans until they are establishing schools and mosques in all directions. Dr. Jessup says that the Sultan has private estates in every part of Asiatic Turkey, and has ordered his agents to build a mosque and a school in every town and village where he has property, at the Sultan's expense. In the meanwhile there is an attempt to stop Christian churches and schools. Many of them are closed, while the mosques are open. All this shows that the enemy is alert, but it does not prove that he will conquer.

Stepniak in his new and remarkable book on Russia in her relation to neighboring countries, makes some impressive statements as to the religious condition of the Russian people. He says that faith is found only among the sects in Russia, those large bodies of the people which are separated from the National Greek Church, and which are subject to great disadvantages, and often to bitter persecution. For though the Greek Church is not a proselyting and persecuting power, its association with the Government in Russia makes it at times and places hostile and dangerous to Dissenters. Stepniak asserts that all the truly religious elements of Russia are found among Dissenters, who are said to number fifteen millions, and are constantly increasing. He says that "their religion is a living power, inspiring and confirming all their political and social conceptions. They are the greatest moral force which moves the Russian peasantry." Inasmuch as the Government is identified with ecclesiasticism, it is natural that all this sectarian moral power should in a greater or less degree oppose the Government, and be reckoned by such writers as Stepniak among the revolutionary forces.

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First Church.—Southwest corner of Tenth and Wallace streets. Pastor, Rev. D. Van Horne, D. D., 1520 Mt. Vernon street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Christ Church.—Green below Sixteenth street. Pastor, Rev. James Crawford, 1106 Mt. Vernon street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church.—Seventh near Oxford street. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church.—Nineteenth and Oxford streets. Pastor, Rev. James I. Good, 1515 North Nineteenth street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Church of the Strangers.—Fortieth and Spring Garden Streets. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Catechetical Service, Friday, 8 P. M.

Grace Mission.—Tenth below Dauphin street. Pastor, Rev. S. U. Snyder, 2239 N. 6th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.15 P. M. Lecture, Wednesday, 8 P. M.

GERMAN CHURCHES.

Salem.—Fairmount Ave. below Fourth street. Pastor *primarius*, Rev. J. G. Wiehle, D.D., 3102 Hamilton Street. Acting Pastor, F. W. Berleman, 341 Fairmount avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's.—Sixth street above Girard avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Bethlehem.—Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

Emanuel's.—Thirty-eighth and Baring streets. Rev. J. B. Kniest, D. D., pastor, 413 N. 38th street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Paul's.—Southeast corner Seventeenth and Fitzwater streets. Pastor, Rev. A. E. Dahlman, 741 south 17th street. Services. 10.30 A. M. and 7.30 P. M. Sunday-school 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teachers' Meeting, Friday 8 P. M.

St. Mark's.—Fifth above Huntington street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

Emanuel's, Bridesburg.—Pastor, Rev. W J. Forster, Bridesburg, Pa. Services, 10 30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Luke's.—Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. John's Chapel.—Ontario and Tulip Sts. Pastor, Rev. John Voeglin, Carroll Street near Frankford Junction. Services, 10 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

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The *Lady's Pictorial* (London) says: "The Prince of Wales is well known as a connoisseur in perfumes, and has taken a great liking to Lundborg's *Edenia*. The jeunesse doree or shall we say the 'Young England Party,' will no doubt follow his example, and Edenia will be all the rage this season."

The value of personal estate increased in fifteen cities and 181 towns, and decreased in eight cities and 144 towns in Massachusetts.

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A new industry has been developed in Hancock County, Me., that of gathering white pine and spruce cones for the French and German markets.

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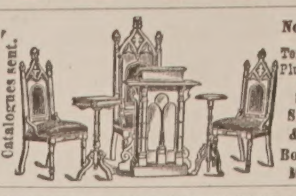

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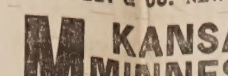

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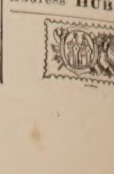

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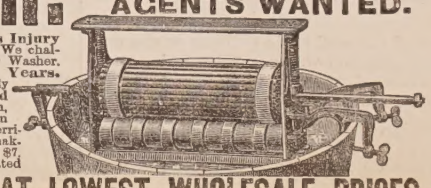

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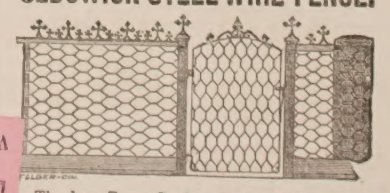

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